

# THE CONGREGATIONALIST

Boston Thursday 6 April 1899



REV. JOHN H. BARROWS, D. D.

*THE* most strategic if not absolutely greatest work for Christ now going on in the world is not among the millions of China, India, Africa. The most strategic battle is that silent moral struggle carried on by a few hundred Christian schools and a few thousand Christian churches in the heart of the Mississippi Valley. . . . We are dwelling in what is ultimately to be the controlling and wealthiest nation under the sun.—DR. J. H. BARROWS, IN AN ADDRESS ON CHRISTIANITY IN OUR NATIONAL LIFE.

Oberlin is known and honored beyond seas. Has any other institution given more of her sons and daughters to foreign missionary work, to that cause which includes all the other great causes of our time? When I begin to measure the opportunities and the obligations of America toward the East and the far East, I am convinced that the Oberlin spirit and the Oberlin training are Christian treasures which the church must more and more appreciate.—DR. BARROWS IN AN ADDRESS BEFORE THE CHICAGO CONGREGATIONAL CLUB.

## Woman's Beard Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 31

Good Friday suggested its own subject, and Mrs. Capron, presiding, read the story of the crucifixion, and spoke especially of the groups who surrounded the cross, groups whose counterparts exist today. There were the soldiers with their indifference, the passers-by with their ridicule, the ecclesiastics with their hatred, the fellow-sufferers with their reproach and the faithful few with their love and sympathy, this last group continually increasing as the years pass. The impressive presentation led to two pertinent questions: "In which group would I have been?" and "What is the life which I now live?"

Mrs. Goodenough of Johannesburg, South Africa, spoke of the reluctance of human nature to suffer with Christ. Describing the supreme Christian and missionary impulse as the all-conquering personal love for Jesus Christ, she illustrated our Lord's love for the whole world by the transformations in heart and life which she had seen in dark Africa. Miss Lamson read parts of Mrs. Gulick's last letter from Biarritz, giving an account of a visit to San Sebastian. She says: "A furniture store now occupies the ground floor of the place of our chapel and day schools. I was tempted to go after lunch and ask to see the house. The portera did not know me, and as Miss Hopkins and I talked in English she supposed we had never been there before. We went through the old rooms, and I gave a mental good-bye to my own corner, from which I have sent you so many thoughts and letters in the days that are past." At an evening *velada* given by the Christian Endeavor Societies an interesting program, including Spanish, Cuban and Basque songs and original literary exercises, was well carried out. The last song was a poem by Doña Antonia in memory of Mrs. Gulick's Portsmouth experiences, and a copy printed in gold on blue silk was presented to her. On Sunday preaching services and Sunday school were well attended, and at a meeting of the four Christian Endeavor Societies Mrs. Gulick told about the Spanish prisoners at Portsmouth. No wonder women were moved to tears as she spoke of the thirty-one graves on Seavey's Island tenderly cared for by their so-called enemies.

Mrs. Pettee of Japan said that three years ago Mr. Ishii of the Okayama Orphan Asylum, dissatisfied with the "spiritual food" the orphans were receiving at the church services, withdrew with the thirty or more children who at different times had united themselves with that body of believers. No regular church has been formed in the asylum, but for two or three years Mr. Pettee preached to the children every Sunday morning and had an occasional observance of the Lord's Supper. With a change of pastors new spiritual life has come into the church, and the last Sunday in January brought a wonderful communion service, when fifty-nine new members gathered round the table of the Lord. Mr. Ishii was present with these thirty children, twenty-two more of the orphans receiving baptism that day, five men and women coming by letter from other churches and two on confession of faith from the Girls' School, whose new principal, Miss Kajiro, a graduate of Mt. Holyoke College in 1897, has brought into the school a wonderful new impetus of loving service for the Master.

Mrs. Judson Smith read a letter entitled an Address of the Female Society in Boston to the Female Friends of Zion, sent out in February, 1813. Engaged "in the cause of God and the pleasing work of endeavoring to advance the spread of the gospel," they suggest simultaneous meetings for prayer in different places. Now, eighty-six years later, a letter of similar import in somewhat different phraseology has gone out from the Woman's Board to its auxiliaries.

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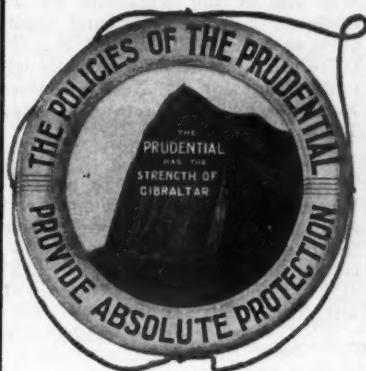
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# THE CONGREGATIONALIST

Volume LXXXIV

Boston Thursday 6 April 1899

Number 14

## A Few of Next Week's Features

DR. GEORGE ADAM SMITH AT YALE. A pen picture of the Scotch professor now visiting this country.

MY OBJECT IN LIFE, by Rev. F. W. Baldwin, D.D.

PRINCIPAL FAIRBAIRN IN INDIA, by Rev. J. E. Abbott of Bombay.

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If we speak of the new Oberlin it is not to disparage the splendid record of bygone years, or to intimate that startling changes are imminent there. But we use the phrase to broaden the thought of the institution which may be in the minds of some who have not kept pace with the progress of recent years. When we made our first visit to the institution, a dozen years ago, we went with the Eastern ignorance of its breadth of educational interests and with perhaps a little of the idea, which prevailed more or less here in

the East, that the Oberlin students spent a large portion of their time attending revival meetings and that the institution itself was mainly celebrated for its quixotic devotion to reforms. Our eyes were at once opened when we found a college equipped with many of the best modern appliances and with an admirable staff of teachers. If we visited the college today we have no doubt that our reversal of opinion would be confirmed and extended. Oberlin stands where it feels the currents of the world's life and its whole educational scheme is modified thereby. One of its best known trustees, who was the first to suggest the name of Dr. Barrows for the presidency, draws in this issue a picture as pleasing as it is true of the actual conditions at the outset of an administrative era which we trust will be a long and conspicuously successful one.

## The Desirable Qualities

Rev. Dr. H. A. Stimson strikes the right note in his article, in the *Review of Reviews*, on The Evolution of the College President. The trail of the successful money-getter and great machine-bulldozer has been followed too long, and a reaction in favor of noble character as the *sine qua non* of fitness has set in, or, as Dr. Stimson puts it, "he [the president] will become again a vital force within the university—a Man, written with a capital M." Often, we admit, men who ought to be, and would be, inspiring teachers and administrators are forced, in view of the present conditions of their respective institutions, to go about the country begging for endowments and, in some instances, current expenses. There is no sadder spectacle in this country than that of men like Booker T. Washington, Horace Bumstead and others who might be mentioned wearing themselves out in search of funds which the wealthy laymen of this country ought to give at once for the maintenance and future stability of the educational institutions in which they are interested. But even in their case their very success in getting what they can get is conditioned so largely on their personal character that the law still holds good that the wisest thing for any institution to do in selecting a president is to get a man who inspires respect and confidence for his moral and spiritual worth rather than for any other reason.

## Dr. Fairbairn's Return

Dr. Fairbairn on his return from India three weeks ago had a most enthusiastic welcome home to Mansfield College, Oxford, the students burning red lights, dragging his coach through the streets from the station to the college, and dancing merrily about the lawn with torches in hand—and these divinity students too! He comes back with a wealth of information and suggestion concerning the status

and future of Christianity in India, and we hope the program of the forthcoming International Council will be so arranged as to make use of this. An interview in the *London Independent* shows that he is extraordinarily impressed with the single-mindedness, the devotion and the efficiency of missionary work in India. The way in which the missionaries have conquered the respect of the Hindu community, he says, is remarkable. It seems to him impossible that any open-minded and clear-eyed man could visit the mission stations of India without feeling that they were accomplishing a work which "in every respect deserves to stand alongside the best of the work accomplished by England in India; and that in chivalry of will and nobleness of aim, in power to mold the native mind, even where it seemed most resistant, they may be said to represent the greatest feat achieved by the British people in India." He was profoundly impressed with the grace, kindness and patience of the Hindus. He finds the devotion of the missionary for the Hindu and his love for him as a man much greater than that of the civilians, and he affirms that the missionary probably does more to reconcile the Hindu to the British régime than any other single Western element operating in India. Now that we have Principal Fairbairn's estimate of India, our readers will appreciate an article in next week's paper from a missionary of the American Board summing up the results of his valuable work there.

## Heroes at Home

It is not in war only that heroes are bred. The responsibilities of civil life develop them, and the perils incident to duty find them out. In the great hotel fire in New York the other day the firemen showed what mettle they are made of. Nobody reads the report of the life-saving service, but if they did the public would find the year's record of heroism along our coasts and on our ships something to be proud of. Not long ago the engineer on one of the great express trains of a Western railroad suddenly became insane and opened the throttle wide. For an hour the fireman fought a pitched battle in the cab with the insane engineer before he could control him, first, and then the train, which had all the time been running on at breakneck speed and uncontrolled; yet, it is said, the passengers never heard of the "incident," or knew how near they had been to sudden death, until they read it in the newspapers. These heroisms of peaceful life, when they do come to notice, help to discourage the notion that war is the only parent of courage. Those who fight and those who serve at home are of the same stock. Not all are brave, but bravery in peace and war alike comes of self-forgetfulness and self-surrender, and duty makes its claims in every occupation.

#### If Jesus Came to Our Town

In one of the meetings of Holy Week the leader made an impressive comment on the gospel record of the Saviour's going out unto Bethany at eventide to lodge there. The titles of two famous articles, *If Jesus Came to Chicago*, *If Jesus Came to Boston*, were quoted as appropriate to the company gathered to meditate on Christ's last days. If Jesus came to this town this week—tonight—to what house would he come? The question may be a profitable one to ask ourselves, though Holy Week has passed and we think of the Master as now the risen Christ. He is risen indeed, but still is ready to fulfill his own word, "I will come to you—I will manifest myself to him." And would he abide in our house? Is our home enough like the home of Bethany to attract him? Is there aught in our daily way of living, speaking, thinking we should need to change for his coming? Should we gladly receive him into our house? Is our character such that he would love us, as he loved Martha and her sister and Lazarus? Do we so understand him that we truly love him? And if we love him do we keep his words? He makes the condition of being our ever present Friend very simple. Faber's hymn well sets it forth:

Thy home is with the humble, Lord;  
The simplest are the best;  
Thy lodging is in childlike hearts;  
Thou makest there thy rest.

### The Call to Enter the New Possessions

The appeal of the American Missionary Association for \$10,000, wherewith to enter Porto Rico, brings sharply before Congregationalists the question of our duty and the way in which we shall perform it. Other Christian bodies are entering the same field. The eyes of the secretaries are also upon Cuba, and, as soon as pacific conditions are restored in the Philippines, the policy of Protestant Christianity toward those distant islands will have to be determined.

Thus within a year a broad, new and unexpected field of missionary operations lies practically open to American Christians. As the course of events has made the United States the custodian of the social and civic welfare of these peoples, the same movement of history, whether we call it Providence, destiny or fate, whether we mourn or rejoice over it, has laid upon the American people the obligation to give, not merely a stable government, wholesome sanitary conditions and the blessings of religious liberty, but to give in addition what we know to be the best heritage from our fathers, a pure and efficient faith, a knowledge of the real Jesus and Christian education in its various grades. What has been done to some extent in the South must be repeated among these insular populations. The work will be slow and hard. We put no confidence in glowing reports of readiness to receive the gospel message and to practice it. These fields are no more white for the harvest than other missionary fields. It will be no easier to plant and maintain our religion in Porto Rico and Cuba than it has been in the great majority of the fields to which it has been carried as a new importation during the last eighteen centuries.

But it is not merely because of the difficulty of the task that there is a reluctance in some quarters to assume it. It is argued, with considerable force, that our missionary societies, already burdened with debt, are not able to maintain the momentum of established agencies, and that any new obligation will react unfavorably upon work already in hand. Let us undertake to do more and better work in places where we have already established ourselves, is the exhortation. Why divert from Indian work in Dakota or Negro work at Talledega funds so sorely needed there and send them to a new country where the outcome of endeavor is still problematic? But this objection is as applicable to any contemplated extension of Christian missions at any period of their history. The field has always been the world, and it has never been the policy of the church to postpone the beginning of new work until it had Christianized thoroughly a land or a region already invaded. It is always necessary and advisable to exercise the clearest judgment at command as to which one of many opportunities appeals the most powerfully at any given moment. Secretaries and missionary boards, not being infallible, may err in this respect, but they cannot renounce the principle of pressing forward into new territory when the duty to do it seems clear, even if they have failed to accomplish all that they could wish in fields where they have long been operating.

If the Christian Church does not take advantage of its opportunities in our new possessions it will be, in our judgment, because it is lacking in apostolic zeal and genuine devotion to its high calling. To plead poverty and inability to cope with problems at home is to hide behind flimsy excuses, which fail to take account of the real money power of our churches when they can be once aroused to their duty to live not unto themselves but unto him who redeemed them. We Congregationalists, for instance, can spare this \$10,000 for Porto Rico and another \$10,000 next year without in any way jeopardizing the success of our already established missions. We can do it if we only think we can do it, if we will be the brave and resolute followers of our Master that we ought to be, instead of yielding to timidity and hesitation. The work which the A. M. A. is inaugurating in Porto Rico is projected on a basis which must appeal to conservative business men, the expenditure of money depending altogether upon the amounts actually received for this special purpose.

Our duty to these new possessions is one question. How to discharge it is an altogether different one. If the forward movement is to be a success, certain great principles of action must be laid down and adhered to by the missionary societies. In the first place how shall we, as Congregationalists, meet the opportunity? To assign one of the two neighboring islands, Porto Rico, to one of our denominational societies for cultivation, and its neighbor, Cuba, to another society, also supported by Congregationalists, would seem to us an unfortunate arrangement. It will be prejudicial to the best interests of the work in both islands, if the entrance to them is intrusted to different boards and different secretaries. There are no such radical differences in

the nature of the work as to justify such a partition of it.

In the second place, what attitude shall we hold toward other denominations in this advance? Congregationalists and other Christians ought to demand that their respective missionary boards do not merely devise some formal comity to be put on record in their respective annals, but that they actually secure working harmony on the field. At a meeting of the secretaries of four missionary societies of New York city last week—the Baptist, Presbyterian, Methodist and Congregational (A. M. A.)—resolutions were adopted declaring for denominational comity in Porto Rico, and a second meeting was appointed for September to see how such pledges have been kept, while an equally important provision was that a statement should be published to the people of Porto Rico signed by the representatives of these different societies and expressing their fellowship and unity. The A. M. A. expects to found three schools in different parts of the island, the chief one at San Juan. Methodists will establish schools and churches at San Juan and Ponce and do evangelical work throughout the island. Baptists and Presbyterians will confine themselves to establishing churches, though by resolution they have pledged themselves to avoid overchuraching any one locality; and all agree to enter no fields excepting those which they now intend to occupy until they have conferred with the other denominations.

This compact certainly looks well on paper and we dare to hope that it will be carried out, not only in the letter but in the spirit. Whether, however, in the midst of a population of 900,000 there be need of these four different denominations, and in addition the Protestant Episcopal Church, and the Bible Society representing all evangelical denominations, may still be an open question. We doubt if the average giver to the evangelization of Porto Rico cares whether the missionary who bears the message of Christ carries the flag of one denomination or another, and we presume it makes equally little difference to the recipient of the message. He will, perhaps, be a little less perplexed if the bearer of the message carries no particular sectarian device at all. If there is room enough for all the denominations, and if more money can be secured by giving to each a portion of the field, let them all go in, but once there let them seek to give to the world an exhibition of Christian comity and co-operation which will not only conduce to the ends of the gospel there but will help forward the federation movement the world over.

### The Wiser Course Prevailing

The committee on education of the General Court of Massachusetts has reported against the bill introduced by the W. C. T. U. ordering more rigid compliance with the temperance instruction law, and imposing penalties upon responsible officials who fail to comply with its enforcement. The legislature will do well to accept the advice of this committee, which has given every opportunity for the friends and opponents of the measure to state all that can be said *pro* and *con*. While it may be true that in



isolated cases there are schools where the present law is not lived up to as it should be through hostility to the principle back of the law, these few cases do not warrant the commonwealth in proceeding to make more rigid a law, which, even when complied with both in spirit and in letter—as is now the case in a vast majority of cases—produces results far from satisfactory to the most intelligent and conscientious of the teachers of the State.

Seldom has a bill come before the legislators for enactment which has had arrayed against it so overwhelmingly the expert testimony of those who would be called upon to obey the law should it become operative. While, as a general principle, it is true that it is not the place of public servants to mark out their spheres of duty and obligation, it is also true that when a body of men and women as intelligent, public-spirited, self-sacrificing and progressive as the teachers of the State of Massachusetts arise and say, "Trust us to carry out the spirit of the law and exempt us from mandatory details which our pedagogical experience warns us against as vicious and lamentable," their protest ought to be heeded.

### The Embarrassment of Russia

A new factor has become apparent in the political situation in the far East. Much has been published of late about the grim pertinacity of Russia in pushing her way through China to the Pacific coast, and in striving to block for her own advantage the endeavors of England and other nations to obtain an equal chance for every one at the Chinese market. But this pertinacity after all has not been unyielding. Every now and then Russia has surrendered a point in debate. It has seemed to be her policy to demand as much as possible, to seize whatever she has wanted, to make a strong show of force and to maintain an attitude of indifference, if not defiance, towards other nations. Yet, rather than proceed to extremes and fight, she has almost invariably been found ready to make concessions.

Some reasons why she is actually less aggressive than she likes to appear now are coming to light. One is that she is unable to afford as costly a policy as she would like to adopt. Her resources are very large but her expenses quite keep pace with them. Her subjects are taxed heavily and cannot bear much more exaction. The new Trans-Siberian railway, to finish which, and speedily, she is committed and the new fortifications at Port Arthur and elsewhere on the Pacific coast are swallowing immense sums, to provide which is difficult. She wishes to spend \$40,000,000 at once in equipping her army with quick-firing guns, and finds it hard to see how to pay for them. Rumors are afloat in financial circles that she has nearly reached the limit of her ability to raise money. It is evident that a great war would embarrass her gravely.

Moreover, a threatened serious revolt in the Balkan States, especially Macedonia, may compel her at any moment to inaugurate a vigorous, and very costly, campaign or to forfeit her supremacy over them.

In addition, a considerable portion of her territory is in the grip of famine. All the provinces of the Middle Volga

region, containing thousands of square miles, are special sufferers. The people there are dying fast and those who still survive are pitifully weakened and distressed. Even the seed corn supplied by government has been eaten. And thus far, in spite of the ordinarily enormous resources of the empire, no adequate help seems obtainable. We have seen at least one appeal already for foreign assistance. Such a condition of affairs of course cuts off most of the usual income from the afflicted territory, because a starving, dying population cannot pay taxes. It also diminishes the sources whence recruits are drawn for the army, although this may prove a minor loss because of the vast population of the empire as a whole.

But the two facts, taken together, mean much. Russia may continue for some time her bluffing policy, but her internal troubles cannot be concealed from the world, still less from the keen eyes of the alert observers representing England, France and Germany. The czar's desire for gradual disarmament, or some other steps looking towards the prevention or limitation of war, which is believed by many to have a real basis in his humane personal character, may also be due in part to his knowledge that Russia cannot continue her present policy of aggressiveness much longer without inviting calamity.

### Fitness for Spiritual Service

The obligation to render spiritual service is implied in the profession of Christianity. Half a century ago emphasis was laid so strongly upon the duty of saving one's own soul that some people received the impression that this is the main object of a truly religious life. But a different theory now has become generally understood and accepted, namely, that the unselfishness, which is the distinguishing mark of the disciple of Christ, involves loyal and zealous endeavor in behalf of others, for the body, the mind and, especially, the soul. More than ever it is now an accepted fact that the Christian believer must be an ambassador as well as an example in behalf of his Lord.

In order to be successful in spiritual service the same qualities in general are required which contribute to fruitful effort anywhere else. There must be sincerity of conviction. He who doubts never can illustrate or proclaim his belief convincingly. There must be sturdiness of faith, or opposition in argument and conduct, which is sure to be encountered, will dishearten and check, if not actually overcome it. There must be energy, the zealous activity of effort which knows no possibility of cessation but accepts its obligation to work steadily, even if silently and unobtrusively, toward its desired end. There must be tactfulness, without which energy blunders and repels. There must be good taste, not sentimental, but in the sense of adapting one's self to peculiar conditions so as to avoid offense.

There must be a large charity and tolerance of opinion. It is not to be expected that others will see even the most undeniable truths precisely with our eyes. Sometimes differences will be wide and radical. True tolerance, although it does not yield essentials, discriminates care-

fully between the vital and the unimportant. There must be a deep, tender sympathy for others, based upon our appreciation of what is difficult and oppressive in their lives, and also upon a consciousness of our own shortcomings and of the difficulty of doing, or even understanding, what is right. There must also be an unswerving trust in the divine guidance and blessing, the aid of the Holy Spirit, which our Lord has promised and never fails to give.

He who is equipped thus, and who prayerfully seeks to use his powers and opportunities for Christ, need have no fear that his labor will be fruitless. In this connection it is an inspiring thought that we who labor for the Master here upon earth are honored by being permitted to be, and being distinctly entitled, co-workers together with God. The little, and often apparently insignificant, portion of the work which falls to our hands is important because it is a part of the great work which the divine mind has planned and the divine power is causing to be executed. We need not feel weak or lonely if we can but impress upon ourselves the fact that spiritual service is the employment of all beings everywhere who love and obey God.

### Current History

*In the Philippines, Cuba and Porto Rico*

Malolos, the seat of the Tagal government, where Aguinaldo set up his republican court after he fled from Manila, fell into our hands on the 30th without much of an effort on our part, the heavy fighting of the previous days and the resistless pressure of the American advance leading the wily Tagal to realize that the best policy for him to pursue was a Fabian one, and to retreat farther to the north. Since the 30th our troops under General MacArthur have been resting, awaiting orders from General Otis, who, it is said, intends to follow up the advantages gained and the impression already made before it be lost and the Tagals can gather in large numbers again. Some reports from fugitives and captives indicate that the Tagal rank and file would gladly surrender to the Americans but for the insistence and bitterness of the educated leaders. Even Gen. Pio Del Pilar, the ablest of the strategists of the Filipinos, is reported as willing to admit the uselessness of the struggle and his desire to co-operate with the Americans in establishing authority. Should he do this with any considerable number of his followers, it would be the beginning of the end. The casualties on the American side have been heavy—heavier than in the Santiago campaign. On the other hand, the hospital service is fine and the commissariat department is admirably managed. The loss is falling heaviest upon the Western volunteer regiments, who are fighting with a dash and audacity that petrifies with astonishment not only their Tagal foes but the foreign military *attachés*, who are busy studying our military material and strategy.

The Cuban assembly is still obdurate in its insistence on a larger payment to the Cuban army than the \$3,000,000 offered by the United States, and until we raise our offer it refuses to give over the rolls of the army. The patience of Governor-

General Brooke is sorely tried, and a grapple, the use of force, and a solution of the problem on our terms may soon be expected. Radical reforms in the judiciary are about to be inaugurated. Rev. Dr. Henry M. Field of *The Evangelist*, after several weeks of study of the situation on the ground, declares that it will be our duty to remain in the island for a long time, and to rule sternly but justly.

Many Porto Rican reforms are under way, the service rendered by Dr. H. K. Carroll, formerly of *The Independent*, special commissioner to the island, having been especially marked in drafting the modifications in the land law and marriage law of the island ordered recently by Governor-General Henry. Dr. Carroll has just returned from Porto Rico to this country with a report which, when put into the hands of the President, will aid much in the solution of the Porto Rican problem. Nothing will tend to better the moral condition of the people of Porto Rico quicker than a reform in the marriage laws of the island. Hitherto the Roman Catholic priests have had a monopoly of this matter of marriage, and their treatment of it has tended to bring the rite or sacrament into disrepute, and has fostered immorality and illegitimacy. Hereafter civil magistrates and Protestant clergymen will be at liberty to marry those who for any reason decline the service of the Roman priests.

#### The Samoan Tangle

At a conference held in Berlin in 1889 the United States, Great Britain and Germany agreed upon a compact guaranteeing the neutrality of the Samoan Islands in the South Pacific. They established rules governing judicial procedure, and left the election of a king and other details of government to the Samoans. The Supreme Court established was to have one justice—at present an American—to whom were to be referred all civil suits concerning real property, all civil suits of any kind between natives and foreigners, or between foreigners of different nationalities, and all crimes committed by natives against foreigners, or committed by such foreigners as were not subjects to consular jurisdiction. During the decade that has elapsed since this compact was signed there has been constant friction between the citizens of Germany and those of Great Britain and the United States, and the consuls of these countries and the chief justice have been drawn inevitably into controversies affecting not only the rights of foreigners but the title to the Samoan throne. This long-standing controversy has been the theme of discussion by no less an artist in letters than Robert Louis Stevenson. It has been the text for innumerable diplomatic dispatches; it has caused not a little feeling between the countries involved in the tripartite agreement, and it has caused considerable loss of life to natives and foreigners.

During the past three months the situation has been so strained, owing to German hostility to the authority of Chief Justice Chambers, and the German consul's refusal to co-operate with the American and British consuls in suppressing the aspirations of Mataafa, that a clash at arms has been expected, and at last has come. The following dispatch re-

ceived from Admiral Kautz tells the story:

Mataafa people obeyed orders to leave government reservation. Since then have become aggressive, killing Private Holloway and three British sailors. Our man killed guarding American consulate. German consul-general issued incendiary proclamation, saying that my proclamation was untrue and he should uphold Provisional Government. The British forces act in concert with the United States, shelling rebels where they can be reached.

Fortunately the disposition of the foreign office officials at Berlin is conciliatory; and with the thought dominating at Berlin, Washington and London that the good understanding recently attained between two of the Powers concerned relative to African and Asiatic questions must not be shattered by a minor matter, it has been comparatively easy for the responsible officials of the three Powers to arrange for a new joint high commission, which will proceed to the islands soon, investigate the situation and report a juster and it is to be hoped a more peace-preserving understanding. This amicable course pursued by the German government has subjected it to severe criticism on the part of the agrarian and conservative press of Germany, which is decidedly anti-American usually. The British press dwells most on the fact that British and American marines and sailors are standing side by side and shedding blood in a common cause. At home public sentiment welcomes an apparent move in the direction of conditions of peace and stability; and some recall with approval the opinion of Secretary of State Gresham that the United States would do well to withdraw from the compact and leave Germany in control. But the tide is not running that way now.

It is significant of the resources and growing unity of the British empire that the governor-general of New Zealand has cabled to the British foreign office that the volunteer militia of that colony are eager to be sent to Samoa in defense of British interests should there be any need for interference or forcible protection.

#### Massachusetts's Civil Service—No Retreat

It is inconceivable that the legislature of Massachusetts should decide that the commonwealth must return to the "spoils" system of administering its public service, and yet that is what it is recommended to do by its committee on public service. To be sure the committee recommends that the question be referred to the people, and that the suggested repeal fail with their failure to condemn the present law. Whether the legislature has any constitutional power to make such a provision is open to question. Attorney-General Knowlton says that it has not. Be this as it may, our opposition is determined against any reopening of the question, any retracing of steps, any catering to the partisan spirit which lies at the root of the spoils system. Should Massachusetts retrograde, dire would be her example throughout the nation, and that at a time, too, when the nation, in view of its new international and national obligations and aspirations, needs to step forward rather than backward along this line. It may be true that the present law is not administered in the proper spirit and that certain officials have become swollen with pride and need to

have a fall. But any defects in the administration of the law do not invalidate its principle—a principle as politic as it is just, as economical as it is wise.

#### Senator Hoar's Admirers

Senator George F. Hoar has had reason during the past week to believe that the long and honorable career he has lived as Massachusetts's representative in Congress—first in the House and later in the Senate—has endeared him to the people of the commonwealth. This was proved by the reception given to him at a dinner of the members of the State legislature on the 29th, at which he said:

There is one thing which renders the service of Massachusetts more delightful and more honorable than that of any other political community upon the face of the earth. That is that she expects of all her public servants to do what is right as God gives them to see what is right, whether for the time being they please or displease her. Her service is perfect freedom, and if at any time, in trying to say for her what she has been saying all her life, I may seem to any man inconsistent to her in her present mood, it is not because I love her less. I still believe I can count upon her approval. But if not, I can only answer with the lover to his mistress in the old days of English chivalry,

Yet this inconstancy is such  
As you, too, shall adore.  
I could not love thee, dear, so much  
Loved I not honor more.

Senator Hoar also has had reason to feel sure that his course latterly in opposing ratification of the Treaty of Paris has met with the approval of many of the more conservative citizens of the State, fifty or more of whom recently formally asked him to permit them to listen to a public expression of his views at a meeting to be held in Boston. This he declined to do for reasons of policy that to us seem rather insufficient. If the course of the Government in the Philippines is as reactionary and subversive of all right as Senator Hoar in his letter, replying to these gentlemen, reasserts that it is, then he is not justified in delaying for a day any expression of condemnation which he may feel it his duty to utter.

#### Let the Guilty Men Be Punished

The Alabama Democratic State Convention voted last week to call a State constitutional convention, and frankly declared its purpose to be: "regulating the right to vote so as to perpetuate the rule of the white man in Alabama." The trial, by Federal officials, of fifteen men charged with participation in the awful affair at Lake City, S. C., last year, begins soon in Charleston, and excitement throughout the State is intense. The culprits are white farmers and merchants deemed respectable by their neighbors, and their conviction would go farther to put an end to lynching in the State than anything else conceivable. The best sentiment of the State supports the Federal officials in the stiff prosecution they are waging.

#### The Death Roll

The death of Prof. Bradbury L. Cilley of Phillips Exeter Academy, New Hampshire, for forty years professor of Greek and head of the ancient languages department of that historic preparatory school, is not only a great loss to the school and the town, but also to the Phillips Congregational Church. He was a native of New Hampshire and graduated at Harvard. A more public-spirited citizen and faith-



ful Christian the town of Exeter did not have. Brigadier-General Flagler, Chief of Ordnance, U. S. A., died at Old Point Comfort, Va., last week. Rear-Admiral C. C. Carpenter, U. S. N., committed suicide in Boston last Saturday. He was under treatment for mental trouble. Both of these officers had admirable records of service during the Civil War, and not a word of blame has attached to the ordnance department of the army during the events of the past year. The strain of the war with Spain hastened General Flagler's death unquestionably.

## NOTES

The club instinct is ingrained in the American man. Havana now has a Harvard Club.

M. Pelletan, the ablest military financier in France, has recently testified under oath that corruption is rife in the French army.

The Russian Government has been forced to close the University of St. Petersburg temporarily, owing to uprisings of students who sympathize with laborers engaged in strikes.

The Rothschilds realize the precise meaning of current events, the destiny of the United States in controlling commerce on the Pacific and with Asia, and will establish a branch house in San Francisco.

Mr. Balfour, addressing an English peace deputation last week, expressed a sincere desire that Anglo-American disputes hereafter might all be settled by arbitration, and he looks for an early creation of such a court.

Detroit's common council has voted to purchase the street railways of the city and to maintain them as municipal property. This is a decided victory for Governor Pingree, who will be chairman of the commission which will act for the city in the coming deal with the companies.

The Tammany administration of New York city is to be investigated by a legislative committee. Governor Roosevelt will submit communications sent to him in confidence by police officials telling of Tammany's methods in forcing policemen to act as bribe-takers and condoners of evil.

Easter in Boston and many of the Massachusetts towns and cities was made peculiarly impressive by the memorial ceremonies over the remains of the soldiers killed at Santiago, whose bodies arrived home last week and were reinterred in their native soil on the anniversary of Christ's resurrection.

The Senate of the General Court of Massachusetts has rejected the bill commanding employers of labor to give their employees at least one day's rest in seven. Responsibility for this rests with the laboring men, who opposed the passage of the bill, fearing that their weekly revenue might be diminished.

The Finns in the United States are organizing to do what they can to call the attention of the American public to the plight of their fatherland under Russia's new and recent decree. They will endeavor to induce our State Department to instruct our delegates to the Peace Conference at The Hague to protest against such acts by Russia.

British and American revenue returns during the past month have shown a gratifying increase, which, if kept up, will tend to diminish the deficits of the current year. But Great Britain will be forced to devise new or return to old forms of taxation to make revenue equal expenditure next year. Whether we shall is an open question.

Germany is landing troops in the south of the province of Shan Tung to enforce order and punish Chinese disturbers of the peace, who maltreat missionaries and engineers. Germany denies that it is anything more than a punitive expedition, and she implies that it will tend to benefit American missionaries and interests quite as much as her own.

Marconi, the Italian inventor of a system of wireless telegraphy, successfully operated his system last week across the British Channel from South Ireland in Kent to Boulogne in France. There is no question about the success of this system or its large possibilities, the inventor going so far as to say that he foresees a time when news from Europe to America will be transmitted over rather than under the sea. He will visit this country in October next.

An interesting side light on the freedom of the press in this country is furnished by the announcement of the New York *Evening Post* that several of the leading dry-goods firms of that city refuse to advertise in it now, because the *Post* has ventured to criticize trade and governmental policies which are profitable to these firms but prejudicial to the public welfare, as the *Post* conceives it. "These firms," says the *Post*, "claim the right to direct our mode of treating certain topics, as is the custom, we are informed, in Philadelphia."

The Illinois legislature has at length passed, in spite of the opposition of nearly all pawnbrokers, a bill permitting the establishment of pawn shops under very definite restrictions. The rate of interest is limited to one per cent. a month, although one-half of one per cent. additional may be charged for storage and care. But the stockholders in the company can never receive more than six per cent. a year on their money. If the earnings of the company exceed this amount they are to be set as surplus and used for the increase of the capital. At present charges are five per cent. a month and may sometimes be double that rate. The company has been formed by men who do not expect to make money, but who believe that there is a need in all our cities of shops to make small and temporary loans at reasonable rates on articles of deposit, and that by their establishment and that of postal savings banks the poor will be benefited.

## In Brief

It is better to be afraid of your own tongue than of the tongues of other men.

If you are dissatisfied with yourself, ask God to give you something to do for him.

Beginning prayers with praise and intercession is the way to make petitions for our own needs wise.

Having his own way never satisfied a man. How should it, when his way is always changing? But following God's way brings peace.

We shall be glad to have reports of the April missionary meetings which consider the subject *The Young Life Devoted to Missions*.

O ye Connecticut and Kansas and Minnesota scribes, why, by your tardy returns, are you delaying the issue of that important publication known as the *Congregational Year-Book*?

Rev. Dr. John Watson (Ian MacLaren) was an uninjured passenger on a railway train which was derailed in Kansas last week. We warrant that he will make "copy" out of the episode.

No abatement of interest on the other side of the Atlantic in the movement towards the federation of Christian forces. See our report of the great Liverpool meeting of Free Churches.

Our Handbook Quiz has been largely used by pastors who are training their young people in denominational history and interests. We supply the questions upon a separate slip, 100 copies eight cents.

Congregationalism, we are glad to say, is gaining a footing in Ireland, where it is needed

as much as elsewhere to combat the innate tendencies of Episcopacy and Presbyterianism. A few years ago there were only three congregations. Now there are eight.

The effort to secure an adequate endowment for Whitman College has not yet come to satisfactory fruition, but its heroic financial agent, Miss Virginia Dox, keeps persistently at her task. Her recent change of address is announced in our column of religious notices, page 482.

Auburndale is the first of the Massachusetts churches to pay its contribution to the fund for the expenses of the International Council. The amount contributed, \$136, is more than twice the proportion of the church according to its membership. Auburndale sets a good example.

Even the conservative Fifth Avenue Presbyterian Church has at last yielded to the spirit of the age, and last Sunday for the first time Easter anthems were sung and Easter lilies emitted their fragrance. And we don't believe that dear old Dr. John Hall, now in glory, was a bit pained.

A Buddhist temple, with twenty-two acres of land, has been presented by a Chinese village to the Ningpo Methodist mission. It is said to be the first instance of the kind in the history of Christian missions. Let us not forget it when we recall the assaults made by Chinese on American missionaries.

Apropos of the dissensions in the Anglican fold they are beginning to requote the *bon mot* of Archbishop Magee—the Episcopal "bull in the china shop"—who said years ago, "I am beginning almost to long—I have been for some time looking—for disestablishment. It will very nearly drown us, but it will kill the fleas."

Dr. Lyman Abbott's last course of Sunday evening sermons to Plymouth Church was on the prophets as makers of literature. Dr. Hillis's first course of similar lectures is to be on the makers of literature as prophets. Fortunate the man who can reverse a line of sermon topics and get another series of subjects equally satisfactory.

Prof. George D. Herron of Iowa College, having been invited to act as supply at Dr. H. W. Thomas's People's Temple in Chicago during his absence, recently, in a Sunday discourse, bitterly attacked the expansion policy of the Administration. The congregation is now divided on the issue, and Dr. Herron has been invited by the trustees to cease acting as supply.

It is reported from the Methodists that a movement is on foot to induce women to remove their hats in church. It has just been tried in Calvary Church in New York, but only thirteen women took off their hats, and twelve of them still were wearing their winter hats. The real strength of the movement can only be learned from the count on Easter Sunday and its immediate successors.

Dolls for India have to pass a sort of civil service examination if they are forwarded in the missionary boxes of one of the American societies. They must be "black-haired, with china heads, hands and feet, sizes varying from six to fourteen inches long. Wax, composition, jointed or kid-covered dolls are not desired." Perhaps some of our readers can guess the reasons for some of these requirements.

The Government has backed down already and has modified its inquisitorial and annoying regulation about the examination of personal baggage by custom house officers. Travelers have as much right to be treated with fairness and courtesy as other people, and if more of those who are dealt with insolently by

officials would make personal complaint, and follow up the matter, there would be much less rudeness. But sometimes it is the travelers themselves who are at fault.

Secretary Hazen of the National Council has sent to President Tucker of Dartmouth, who is now abroad, credentials entitling him to represent the denomination at the May meetings of the Congregational Union of England and Wales. We trust he will be able to fulfill this duty. Congregationalists in this country would have to look far and wide to discover one who would do them greater honor at a national convocation of their brethren across the sea.

The corporation of Glasgow city has granted permission to the Countess of Aberdeen—Drummond's most intimate friend among women—to erect in the West End Park a memorial to Henry Drummond. It will be a drinking fountain, bearing a medallion portrait of Drummond. It will stand quite near his former residence and the students of the university and Free Church College will, as they pass it, be perpetually reminded of one whose fountains of sympathy were perpetually running over in an exhaustless stream.

Rev. Dr. Alexander McKenzie, in a Cambridge paper, says that it is a standing rule with him not to interfere with either the music or the finances of the church to which he has ministered for nearly thirty-three years. He says that the people have the music they wish, and his salary is paid before it is due, and he attributes his long tenure—in part at least—to his adherence to this policy of strict differentiation between the spheres of authority of pastor and people. He believes in costly church music—"not costly in money perhaps, but in time and interest."

To a rural New Hampshire pastor: Yes, it has been a pretty hard season for church work, and we sympathize with your distress and your hankering after a church where the weather is always pleasant, or where the people do not mind the weather. But it isn't in the country only that storms and low temperatures keep people away from the sanctuary. Your plight may not be as bad as that of a Worcester county town on the railroad, which has hardly yet been able to find an evening whose meteorological conditions permitted the holding of the annual church meeting scheduled for January.

The czar has put the king of Italy in a tight place. The pope probably is to be invited to send a delegate to the forthcoming conference at The Hague. Now the king of Italy cannot consistently recognize the pope as a fellow-monarch. If he were to admit the right of the pope to representation in such a conference, he might have to grant it at some other conference called to decide whether his own authority over the former states of the church is legitimate or not. So if the Vatican goes to the conference the Quirinal will stay at home. But what nonsense it is for the pope to continue to pose as a temporal monarch.

The general subject of Prof. George Adam Smith's Lyman Beecher lectures, which begin this week at Yale, is *The Preaching of the Old Testament in the Light of Modern Criticism*. The individual lectures are: *The Liberty and Duty of Criticism*, *The Course of the Modern Criticism of the Old Testament*, *The Old Testament as History*, *The Revelation of God in the Old Testament*, *The Spirit of Christ in the Old Testament*, *The Hope of Immortality in the Old Testament*, *The Prophets*, *The Books of Wisdom*. Both the theologues and the general audience which is in the habit of attending these courses are sure to reap a rich harvest from these lectures.

Our English brethren are beginning to make definite plans for coming to the International Council next autumn. We have received an

attractive illustrated program outlining the itinerary of a special tour under the auspices of Thomas Cook & Sons, which has the official indorsement of Sec. W. J. Woods of the Congregational Union of England and Wales. The members of this party will sail from Liverpool Sept. 2 by the Cunard steamer *Umbria*, landing at New York Sept. 9. They will spend the following week journeying up the Hudson and thence to Niagara, then down the St. Lawrence to Montreal, where Sunday, Sept. 17, will be passed. Early in the following week they come to Boston, arriving in season for the opening session. This party will return to England soon after the adjournment of the council, sailing from New York Saturday, Sept. 30, and arriving in England in season to attend the autumnal assembly of the Congregational Union at Bristol. For this trip, as thus outlined and including all expenses, the terms are \$350. We presume that many will decide to enroll themselves with this party, though naturally many other English delegates will travel hither independently.

The abolition of the English elective at Bangor Seminary, which practically had taken the place of the Hebrew course, is declared to have caused a large diminution in the number of students. Professors Harris and Moore, of Andover, and President Harper, of Chicago, are quoted by Rev. J. S. Williamson in the *Christian Mirror*, in warm approval of putting Hebrew aside in favor of English, or, at least, of making Hebrew an elective. Inasmuch as the larger part of the Bible is in Hebrew, it seems desirable for ministers, who must make constant and intelligent use of the Scriptures in order to do their work properly, to be able to read it in the original. Yet there is some weight in the argument that even those who can read Hebrew are forced to depend greatly on the interpretations of the experts who prepare commentaries, and that at present there is no probability that either the number or the scholarship of these interpreters will diminish. On the other hand, there is much value in possessing the ability to compare their opinions intelligently. The question seems to be the old one, whether we need more ministers or men more thoroughly trained. Just at present, certainly, the demand for men is not as great as it used to be.

## Our Opportunity in the New Possessions

BY MAJOR GENERAL O. O. HOWARD

The flexible organization of a Congregational church, which may include the Baptists and all Independents, is just fitted for the present time. Whether we call a new society Congregational or not it is the one most easily put in the field and suited to our new possessions.

When conversing with several prominent Cubans, men and women, on my way to Santiago, on the United States steamship *Niagara*, I learned that the children of Cubans, generally, had been taught little, if anything, directly or indirectly, in the Scriptures, and that in reality they had no religion and little religious prejudice, because they had become dissatisfied with the leading of the Spaniards and with what the Spaniards adhered to and taught.

They declared that the Roman Catholic Church, to which the Spaniards belonged, and to which, of course, all the Cubans had a nominal belonging, always sided against them and their cause and was fast attached to the old dynasty. All thinking men, therefore, were inclined, like many Italians, to repudiate everything that belonged to the Christian religion. Such

was the trend of their statements. And we made all due allowance for ignorance and superstition, particularly on the part of poor women and children who could not immediately give up their old methods of devotion.

I asked these Cubans this question, Why not do as the evangelicals have done in France? Why not form a new church or churches taking the independent form and the Scriptures as your basis of religious faith, teaching and practice? Do this and you can then appeal to all the churches in the United States for sympathy and essential aid. The ablest of them replied: "That is a good suggestion and we will think about it." The next morning he told me that he had weighed the matter all the night through, for the Cubans ought to have some form of religion for their children, and what I had proposed was just the very thing; it would prevent them from being divided up into various sects. In that way they could present an undivided front, and would certainly prosper. What we suggested was simply what the Church of England became when it landed at Plymouth Rock, or rather before when it secured its primary organization by formulated action on board the *Mayflower*.

A grand opportunity awaits us throughout our new possessions, if we are prepared to go forward and encourage this simple organization. We do not wish to go in selfishly to gather churches in defiance of the wish and sympathy of other denominations, but the spirit of catholicity is so general that our sister denominations will agree with us that it is no time to contend with one another upon a mere matter of organization. We have not done it in France, nor very much in Italy.

Again, without undue criticism of the Roman Catholic Church, we know that its members in this country realize the necessity of fundamental changes. With my bringing up it seems to me that the best thing is to make new garments rather than put new cloth upon old garments.

If the Cuban people themselves, who are reasonably intelligent, will organize their own evangelical churches and schools our Congregational brethren should be among the first to extend the right hand of fellowship. The same truth applies to Porto Rico, and I am glad to see that our missionary boards have been awake and have already inspected that field and reported upon it.

The Filipinos present to us a different problem. The action there must be at first just as it has been; for example, when we went to the Japanese, the Chinese, the Negroes, and the Indians, and, in fact, to Hawaii. There will be need of good schools and systematic teaching and many conversions before much organization can be predicated or planted there. Still, think for a moment of the grand opportunities. We have the men, we have the Bible, we have the ideas to cast like generous leaven into the new masses and we shall have the protection hereafter in all this domain of our own precious flag. All that is needed is the money, and there are surplus millions in this country which we hope may, nay, will, flow into the hands of worthy workers when the Lord shall come in his power to shake the hearts of the men who have the money.



## The Oberlin of Today

A Sketch of the Present Status and of the Prospects of an Honored Institution

By REV. DAN F. BRADLEY, D. D.

Oberlin may be said to have just entered upon its third period of life and service. Its first period was that of protest. It was founded to combat slavery, secret societies, the refusal of education to women, intemperance and ultra-Calvinism. It must needs go beyond the pale of civilization to do it. It found a spot in the woods of northern Ohio, cleared it, put up some slab buildings, went to work, and students came in throngs. Here Finney thundered, here Morgan taught, and with them a royal band of men, and Oberlin came to be regarded as successful, but peculiar and fanatical. But Oberlin made her point. Slavery went down in war, coeducation came to remain, Calvinism was modified in all the West, and it was demonstrated that towns, villages and counties could get on very well without the grog-shop. Secret societies proved obstinate.

The second period was one of co-ordination. The National Council, meeting at Oberlin, found that these peculiar folk were not so bad. Budington, Quint and Finney stood, happily, on the same platform. Under the leadership of J. H. Fairchild the teaching of Oberlin was constructive rather than combative. Its men went forth not to fight but to build. Ellis, Judson Smith, Barrows and Cowles preached in the churches of our order and helped in the organization of Congregationalism in the West since the war. Moreover, the theological bent of the school was not so marked. The college, the academy, the great school of music were erected into distinct departments having reason for existence apart from training men for the ministry. At the same time the Divinity School was rendered more independent by the erection of a building for its own uses and given a separate endowment for its several chairs. Oberlin was no longer peculiar, for most of its peculiarities had become the common heritage of all good people.

Oberlin now enters upon a third period—the period of comprehension. She is to stand in the coming years for the broadest Christian scholarship. Oberlin was once radical. Today she is conservative because the things she once strove for are in peril. The secularization of education in the great universities of the West and in the public schools requires that she shall stand for an education that is reverently Christian, while at the same time it does not cease to be broad and generous. The chapel exercises at five o'clock in the evening are still the center of student life. The faculty is there on the platform, before them are the 1,200 young men and women, and together they listen to prayer and gospel led by members of the faculty in turn, and the mighty chorus join together in song. The prayer meeting is still essential to the class life, and each recitation is opened

with prayer or song. A movement is on foot to erect a Y. M. C. A. building, to which the trustees have pledged the property for the site. For years the collegians have assisted in maintaining Sunday schools in the country districts surrounding the village, and many of the theological students supply pulpits in northern Ohio. Missionary work has been done by them also in Cleveland, in con-

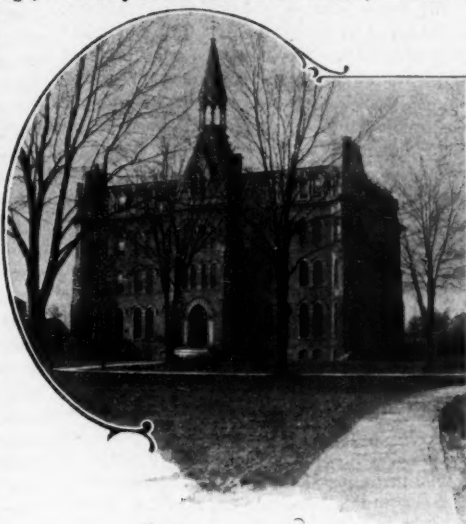
ties for wide and original research, and Librarian Root is spending a year in Göttingen to equip himself still more fully for the care of the 100,000 volumes already collected. There are new methods in the classics, mathematics, in French, sociology and English and in the German department, whose accomplished head, Miss Arletta Abbott, has just been made the third full woman professor.

A student of the old time would find things changed in the academy. Back in the seventies the writer heard a conference between a raw boy from a Hoosier farm and the principal, in which the former said that he would like to take "rithmetic, grammar and theology to astonish the old man." No such easy method of application or election is possible now. A four years' course of thorough training is given those who can pass a rigid entrance examination, and the graduate of the academy is ready for Oberlin or Harvard or Yale.

In the eighties Dr. Lucien Warner of New York completed the magnificently appointed recitation and concert hall of music, where 500 young men and women are given as thorough a musical training under director Rice as can be had anywhere by a staff of teachers educated in this country and abroad, while at regular intervals artists' recitals afford opportunity for hearing the great masters of the piano and voice and violin and organ. All the famous musicians make Oberlin one of their favorite stopping points.

The Divinity School has undergone some changes recently. Prof. Albert H. Currier still lectures on homiletics and fathers all the students. George F. Wright maintains the only theological magazine which has withstood the critical convulsions of the past twenty years, the *Bibliotheca Sacra*, and carries on his scientific researches. He is now planning a year's trip to Liberia. But young men sit in the seats of the patriarchs. Henry C. King, whose quality readers of *The Congregationalist* are happy in knowing, teaches the old theology modified by the "new light which has broken from God's word," and Edward I. Bosworth, beloved for a rare Christian spirit and esteemed for profound scholarship, teaches the New Testament language and literature. Prof. A. T. Swing grows strongly into the department of church history. Prof. Owen H. Gates, a rare Semitic scholar, has just resigned the chair of Hebrew.

Oberlin manages its coeducation uncommonly well. Four large dormitories house the young women, and here the young men lodging at private houses come for their meals. There are no dormitories for men at Oberlin, except for theological students. Oberlin does not believe that the ordinary young man thrives well in either college dormitories or fraternity halls. The former stringent rules regulating the relations of the sexes have been



COUNCIL HALL

nection with Dr. Schauffler's work among the Bohemians and the institutional activities of Pilgrim Church, Rev. C. S. Mills, pastor. The two Congregational churches are thronged on the Sabbath and Dr. Tenney in the Second and Dr. Brand, assisted by Professor Bosworth, in the First minister to exceptional congregations a doctrine that has in it no shadow of wavering from the conservative-liberal platform of traditional Oberlin.

But the student of twenty years ago would hardly feel at home in the modern scientific departments. In chemistry, in physics, in botany and biology all is



BALDWIN COTTAGE

changed. In this laboratory of Professor Jewett's C. M. Hall found the secret of the cheap production of aluminum, which has added in the last ten years a new metal for the use of the mechanic. Men handle electricity now in the laboratory and make independent investigations with the microscope in biology. The library, housed in the beautiful building given by Mr. Spear, furnishes excellent opportuni-

slightly relaxed and the social life is freer than it used to be. There are more social gatherings and more dress and style than in former days. But the mingling of students in the classrooms and in the girls' halls is natural and sufficiently conventional, and wise counselors and accomplished women like Mrs. Johnstone and Mrs. Lord furnish rare examples of good breeding to the young people. A well-equipped gymnasium under the charge of Dr. Delphine Hanna insures good health among the girls. This relaxation of rules gives to the upper class of students more privileges, and they are not required to be in their rooms at ten o'clock, as formerly; and the injunction against playing cards has been lifted, although the college by no means relaxes its opinion as to the undesirability of card-playing. Its position is defined as follows: "These changes are made in accord with the general movement in colleges throughout the country toward a larger recognition of the student's own responsibilities, with less of positive prohibition and with a wider use of moral influences." Another modern adjunct of Oberlin is the home for the children of foreign missionaries, of whom there are many from a dozen lands—a beautiful home for the bright boys and girls from beyond seas.

Into all this complex life Dr. John H. Barrows has come, and in three months appears to be perfectly at home. He has the heart of the students solid, and the faculty look with hope for marked expansion of the college under his leadership. Tactful, clear-headed, cheery and optimistic always, he has already communicated his own spirit to trustees and alumni. His policy, while not yet fully uttered, will be to increase the equipment and to provide larger endowment, and his own work with the students will be a series of lectures to the Freshmen, designed to aid in the formation of good intellectual habits, and to acquaint the incoming students with the history, the spirit and purpose of the college. He will lecture to the Senior Class on Christian ethics.

From now on let friends of Oberlin begin to plan their gifts. For a gymnasium must be had for the boys who have won such signal victories on the gridiron and the diamond, and a new science hall is an absolute necessity in the near future. Sites are already picked out and owned by the college for these buildings and for the Finney Chapel, for which a fund is now accumulating and almost available. But endowment is still more important. Treasurer Severance, who makes Oberlin's funds, now amounting to about \$1,000,000, yield him five per cent. net, is ready to care for a like amount right away. People who want to see a fortress of reasoned faith built up at Oberlin may as well make up their minds to furnish the means at once.

The whole nation suffers from the present demoralization of the [Democratic] minority. It is essential to the successful working of party government that there shall be a strong opposition, always ready with the criticism which is sure to be needed by the dominant organization, and prepared with a definite and wise policy to urge as an alternative. A majority which has no reason to fear the minority is always dangerous. An opposition too weak to inspire apprehension deprives the country of a needed bulwark against the aggressions of power.—*New York Evening Post.*

## My Father's House \*

BY REV. F. W. BALDWIN, D. D.

The boy Jesus, replying to his mother's sorrowful astonishment that he should have allowed himself to become separated from her in the crowded city, said, "Do you not know that I must be in my Father's house?" The temple and its associations appealed to his religious imagination, and awakened thoughts which apparently had never been awakened in his home or in the synagogues of Galilee. He was a Jewish boy, filled with the memories, hopes and ideals of his people. He grew as others grow, dependent on the same sources of spiritual culture. He loved to worship alone in the solitude of the hills. Never was he too busy or too weary for that. But he knew it was not enough to be alone, not even to be alone with God. He must be in close and constant touch with men. He must worship with them and find God with them in the associations of the consecrated house, through the symbols of common worship.

He was a religious reformer, radical in his ideas and methods, but he never broke with the established forms of worship, nor imagined that he had found a substitute for them. When his friends began to question what they should do without him, he made it very clear that they would not be equal to the trial before them, nor have any deep sense of his presence among them, unless they were much together in worship and in work.

So the Spirit came upon them, the church slowly took shape and the disciples knew they were not alone. After the temple was destroyed other sacred buildings began to rise, as the Roman law would permit, the meeting place of all believers, symbols of the new faith and brotherhood, emphasizing the social side of the kingdom of God and centralizing its missionary activities. Christians have never been without their sacred buildings. These have been to the church what the fireside is to the family, and, whether in Gothic temples or plain meeting houses, men have realized the presence of God here as nowhere else. In the awakening and training of the spiritual life the church is an indispensable factor, not because it is a sacramental institution administered by priestly hands, but because it stands for worship and brotherhood and service.

The Christian Church has had a strange and chequered history, very bright on some pages, very dark on others. The world is still contending as to what it means and what purpose it serves. Multitudes in this age seem to care very little about it. Those who are trained in the sacramental idea of the church are held with an iron grasp. With others it is often little more than a religious club. There is no doubt that the church consciousness of the Protestant world in this age is very low. There is no doubt, either, that any great revival of Protestantism must bring with it, or be preceded by, a new and profounder sense of the value and mission of the Christian Church. It is as essential now to the culture of the soul and to the progress of man as it

ever was. The neglect or the decay of it means the decay of faith, and no consciousness of its errors or its infirmities, no sense of personal sufficiency or of personal unworthiness, can justify any Christian in separating himself from its life. It is not altogether a matter of independent choice with us, but rather something into which we were born, as truly a portion of our heritage as the home and its obligations, and when we "join" the church, if we do, we are only making public claim of our inheritance, recognizing privileges and duties that have been upon us from our birth.

It is this attitude of mind toward the church which ought to be cherished by every true man and woman, which should be encouraged and emphasized in every home, and expressed in all forms of admission, until the church is put on a par with the family and the state. It is as divine and as essential as these, and finds its authority, as they find theirs, not in popes or councils, but in the higher wants of man's nature.

My Father's house stands, first of all, for worship, the common worship of God amidst associations that conduce to reverence and faith and help to make the presence of God real. What other spot is there where the thought of God, the truth of God, the love of God, can be so deeply and tenderly and savingly felt as in the midst of those who are seeking him, within walls hallowed by a thousand memories and echoing with his praise? By itself the spirit often halts and is blind. With others it sees and leaps. The living spark flies from soul to soul, the holy truth is revealed. Society and solitude together make up the true ideal of worship, the closet and the church, and never either one alone.

It may be that one reason why so many have no relish for the services of the church or esteem them so lightly is because these often have in them so little of the real spirit of worship, because the people give so little impression of being real worshipers. The people are cold and unresponsive, or the service is bare and unimpressive, or the minister is flippant and irreverent. True Christian worship is ever warm and radiant with a divine sentiment, touched with a living flame. Nothing but this can make the church a sanctuary or lift the church-goer into a sense of communion with the living God. What is needed in all our churches, to inspire those who attend them and to win others to them, is a deep and genuine revival of the spirit of worship, the spirit that gives dignity and reality to every act and word and song and prayer, making the whole service, from Doxology to benediction, an offering of the soul to God. Nothing is so impressive with the unspiritual and the thoughtless as to behold others deeply and sincerely in earnest in their worship of God.

My Father's house stands also, as no other institution in human life stands, for the true brotherhood of man, grounded in and springing from the fatherhood of God. He is not my Father unless he be equally the Father of all, and every time I enter his house I am bearing witness to the majestic truth that every man that breathes, of whatever race or color or clime, is a brother of mine. I am reminded of the far-reaching privileges

\* The fifth article in a series on The Culture of the Spiritual Life.



and obligations to which I am heir, and there, if anywhere in the world, I get visions of the kingdom of God in the earth and impulses toward the realization of that kingdom in my daily life. If the spirit grows by what it feeds upon in the way of noble thoughts and inspiring ideals, then surely there is no diviner food for man than this which is furnished amidst the associations of God's house, where men meet in brotherhood, "the natural birth and kindred of each forgotten, remembering only that they have been born again to God and to each other." Here is where the great impulses that have moved the world have arisen, and from the sanctuary, with its visions of truth and duty, men have gone forth to renew the earth with their faith and hope.

My Father's house stands for the highest forms of Christian love and service known to men. In it are centered those unnumbered charities, philanthropies, ministries and missions by means of which the strong help the weak, through which the kingdom of love and sacrifice is evermore coming in the earth. Here are the large plans and great achievements possible only to those who have learned to work together for common ends. Here is a life which, if conceived largely and nobly and shared generously, educates and trains the soul out of its selfishness, narrowness, prejudice and poverty into more and more of breadth and magnanimity and beauty of Christ. I can enter it coldly, with a sharp eye for the infirmities of those around me. If I do, it will not be the house of God to me. But let me idealize it, as I do all things that are dear to me, let me cherish it as my Father's house, and it will be one of the chief factors of life in holding me to the great and blessed truth of my childhood in God.

### The Closing of the Breach

BY REV. H. H. PROCTOR, ATLANTA, GA.

Notwithstanding the recent political ebullitions in the South, growing out of inter-racial friction, it is refreshing to note that along religious and philanthropic lines the breach is evidently narrowing. I would not generalize from single instances. My conclusions are drawn from various observations.

The first grew out of the recent blizzard that swept over the Southern States. Our usually mild climate leads the poorer classes to be improvident, not laying up for the day of extreme cold because it so seldom comes; when, therefore, it does come there is sure to be much suffering unless the well-to-do are charitable. Our recent blizzard found just such a state of things, and the response of the generous-minded to the needs of the poor was beautiful. The bearing of this on the race question will appear from references in the *Atlanta Constitution* of Feb. 16. In that issue the following communication from a Negro clergyman was published:

"The chief incident growing out of the recent severe cold discloses the streak of genuine kindness on the part of the white race toward the colored. A reading of the subscription lists shows that nearly all the donors were white, while the crowds that gathered at the dispensary

were mostly colored. No doubt the donors knew well to whom the major part of their donation would go, and the recipients were not in doubt as to the source of their benefaction. Certainly this is good to note, indicating, as it does, not merely an outburst of sentiment, but a constant attitude of the generous-minded of this community. Is not this one of the hopeful features of the situation so much talked about nowadays? It is the spirit of which this was a beautiful expression that is to mollify, and eventually to wear away, inter-racial friction; and kindness, love and gratitude are in the end to settle our great problem."

In the editorial column of the same issue appeared the following comment headed, *The True Feeling*:

"In a letter elsewhere the pastor of the colored Congregational church of this city takes notice of the kindness of the white people of this city toward the colored people during the prevalence of the late blizzard. The incident alluded to was by no means unusual. The white race shows the kindness of its feelings for the colored in no stronger way than by the alacrity with which it extends help to the needy. The white people of the South understand the Negro character thoroughly, and hence are at all times ready to extend sympathy and help. . . . Good conduct and faithful service will bring to the colored people all the sympathy and help which humanity dictates."

This was good as showing the kindly feeling existing between the rich white man and the poor black man. But the other instance is in contrast to this. It indicates a coming together of the intelligent black and white on a common plane, not as benefactor and mendicant, but as man and man. When all the better class of both races do join hands for service then the great problem will be speeding on its way to solution.

This is in connection with the arrangements for the International Sunday School Convention, to be held here this month. The assurances of the Atlanta committee at Boston that equitable arrangements would be made for Negro delegates are being faithfully observed. No more progress under the circumstances could be asked. For the first time in history Negroes are to have seats on the first floor of the Grand Opera House, where the meetings are to be held. Four Negroes are on the executive committee of arrangements, and their white associates have treated them with as fine a courtesy in their meetings as could be desired.

But the most advanced step yet taken was in the recent general mass meeting held to create interest in the movement. It was held in one of the leading white churches in the city. Going beyond all precedent the colored people were given seats in the main auditorium, and they filled about one-third of the house with an intelligent representation.

Equal generosity was shown on the program, and the two parts assigned to the colored race were the only ones which the audience applauded. An eloquent colored man reported the London convention in a speech which the press termed a model of its kind. A quartet of Negro students, who are also to sing at the convention, rendered a melody whose

sweetness and harmony blended the black and white of the audience in one. History had been made when this colored orator and these singers had finished. It was a revelation. Never had it been so seen before.

During the exercises various speakers made complimentary allusions to the coming together of both races. Chief among these was former Governor Northen, who said in beginning his address, "I congratulate this church today on this gathering, representing as it does so cordial a feeling between the denominations and between the races." The progress in all this is appreciated when it is considered, as I am reliably informed, that the white teachers of these same Negroes were given to understand twenty years ago that their presence in the local county Sunday school convention was not desirable. But now what a contrast!

I need not cite other instances at hand to sustain the point. I am persuaded that beneath the confusion on the surface there is a real harmony that is increasing. The spirit of him who commanded, "Peace, be still," on Gennesaret is yet to control the sea of Southern sentiment.

### In and Around Chicago

The City Missionary Society

There are many ways by which this efficient organization keeps up interest in its work. One of them is through the monthly meetings of the directors, most of them business men very much pressed for time. They lunch together at six o'clock, listen to the reports of the superintendent and of special committees and by a little after eight are through with the routine duties. But no vote is taken until every one present has asked all the questions he wishes, or till all the facts, so far as they can be ascertained, are before the body. The average income of the society for each year has been over \$22,000. There has been a slight shrinkage during the last two years, but this, it is thought, will only be temporary. Conditions have changed in some of the fields, so that it has been, and will continue to be, necessary to change the location of certain missions, to consolidate, possibly in a few instances to give up the work altogether and use the value of the property elsewhere. Out of the missions of the society many strong churches have grown. Still it remains true that more than half the money contributed has been expended in purely missionary districts from which pecuniary returns are not expected. In fields like that in which Dr. E. A. Adams works for the Bohemians the harvests ripen slowly but surely. The Bohemian Church is as vigorous and aggressive in proportion to its numbers as any in the city. True, there is need of larger expenditure here if we would secure the best results. But those already obtained amply reward the effort and the money invested. It is to be hoped that in some way the *Pravda*, the weekly religious paper in Bohemian, which had proved itself such an efficient means of good, may soon be revived.

In the fifty-seven churches formed by the assistance of the society there are now 7,290 members and in their Sunday schools not less than 15,000 pupils. Of the aided churches twenty-six are now self-supporting. Their benevolence amounts to \$47,360. Last year \$6,226 were secured, of which sum over one-sixth was given to the American Board. For their own expenses they raised last year \$79,543. Yet from the first for the cultivation of all the fields only \$354,000 have been contributed, while the property held in trust by the society for the missionary purposes, at low estimates, is worth \$210,000. Doubtless

it is more difficult just at present to raise the requisite amount of money each year than it has been, but the suburban churches are rapidly gaining in strength and are increasing their gifts to the society, while the central churches, though not as strong as they once were, still sustain their own work and give generously to the important objects. Although the work in Chicago is difficult and attended by perplexing problems, it cannot be said to have failed in any respect, or to be in a discouraging condition, or to furnish any one any reason to criticize the methods which its directors have steadily and persistently pursued. They believe that efforts should be made to organize churches in those sections of the city where they will speediest come to self-support, that they should provide for missionary work in the districts where self-support cannot be expected, and that into certain institutions, like the Bohemian mission, they should put money without taking any special account of returns in dollars and cents.

In and about the city we have 110 churches, with only about 20,000 members. Fifty either are or soon will be self-supporting and able to make some contributions toward the support of the remaining sixty. If the same amount of money and energy have produced more satisfactory results elsewhere, the responsible managers of the City Missionary Society of Chicago would be glad to know it.

#### A Unique Ministers' Meeting

The program committee prepared a surprise by putting the control of the meeting into the hands of the pastors' wives, who did most of the speaking. Dr. Loba introduced them. The president, Dr. Sturtevant, kept the chair. Miss Isabella Horton, editor of the *Deaconess Advocate*, explained the variety of work in which deaconesses in the Methodist Church engage. It is hard to see why a similar movement has not been encouraged by Congregationalists. Mrs. J. J. Brokenshire spoke on the duties and difficulties of pastors' wives. Mrs. Sidney Strong advocated a more efficient organization for the awakening of missionary interest in them, and spoke of the success of Mr. Wishard in the Second Church, Oak Park, of which her husband is pastor, in trebling the contributions of the year for the American Board.

#### An Important Committee

Our Presbyterian brethren at their last ministers' meeting discussed the scarcity of candidates for the ministry, and appointed a committee to consider its causes and report. Perhaps they are less troubled than are we with applications for vacant pulpits. If one can judge from the number of men who find it necessary or wise to leave their present fields, or have no pulpit at all, but desire one, there is certainly no need of an increase in the number of students in our seminaries. Might it not be wiser to consider in what way standards of scholarship and piety may be raised, how scholarship funds can be better distributed and the churches induced to regard character, acquirements and experience rather than brilliancy of speech and youth as essential in the candidate they invite into their pulpits? Why, when a member of a committee of an important church writes, "I notice that the man of whom you speak was ordained in 1866, and is therefore too old for our people to consider," should young men enter the ministry at all? Of course there can be no resisting a divine call, but not all who believe themselves fitted by nature for the ministry receive such a call. Without it why should they enter a profession which limits its years of service to the years between thirty and sixty—more frequently now to those between thirty and fifty—and in which the pecuniary rewards are small and which sets one aside when one's intellectual gifts are at their best and one's experience is the richest? The report of the Presbyterian ministers will be carefully studied by a good many who are not called by their name.

#### Valuable Lectures

Rev. Dr. George R. Merrill of the Leavitt Street Church is giving the students in our seminary a course of three lectures on Public Prayer. They have grown out of his own experience, and are certainly rich and helpful. *Chicago, April 1.* FRANKLIN.

## In and Around New York

#### An Admirable Social Club

Dr. James M. Buckley, the Methodist editor, made the chief address at the last meeting of the Central League, the social organization of Dr. Behrends's church which has been doing royal service this winter. It was a good fellowship gathering, in which the good fellow was the pastor of Central Church. Dr. Lyman of the South Church preceded Dr. Buckley, and in extending the greeting of the South congregation remarked that never during the sixteen years' pastorate of Dr. Behrends had he had opportunity to say some pleasant, but deserved, things directly to the Central's pastor. He said that he and Dr. Behrends had not always seen matters in the same light, but that he liked Dr. Behrends none the less. Dr. Buckley mentioned Mrs. Behrends and the ladies in connection with the social side of church life, and said they led in making that life what it ought to be, a life in which the social and the spiritual elements blended. Whenever there has been a departure from this standard it has generally been made as a sop to the men. In reply Dr. Behrends remarked that the characteristic of Central Church during his pastorate, which began in 1882, had been and still is its "terrific cohesiveness." Pastor and people pulling always together can move a great deal, and move that great deal a long way forward in fifteen years.

#### Co-operation in Brooklyn

The Federation of Churches and Christian Workers, under the direction of Rev. Dr. E. B. Sanford, is preparing to undertake work in the borough of Brooklyn. It has done good work in Manhattan, chiefly on the West Side, and in one district in Harlem. From it some of the churches have derived much benefit. The meeting in Brooklyn, at a private house, was attended by representative men. The purpose of the federation is the familiar one of a social canvass. The advantages of doing this canvassing through a co-operative plan are economy of time, men and money and permanence of the system. Through it pastors gain an acquaintance with their own fields impossible to be gained in any other way. It is said that the initial Brooklyn canvass will be undertaken in the lower parts of the city. In such vast municipalities the whole region cannot be covered at once, as has recently been done in Pittsburg, but assembly districts one at a time.

#### A Broad Range of Service

New York has some unique societies, some of them with apparently absurd aims. The People's University Settlement Society is unique, but its aim is practical and definite. It co-operates with settlements, missions, night schools, church clubs and mothers' meetings to furnish lectures, by recognized authorities, on health and citizenship. To the mothers it affords lectures by physicians on the care of children, food, drink, cleanliness, clothing and the prevention of disease. To the men it gives information, through persons of ability, on how to vote and the details of our national, State and local governments. The churches have been the great centers for the giving of these lectures, and at one of them the husbands of twenty-four women comprising a band of King's Daughters formed a club for the study of American history. The lectures given during the winter run up into the hundreds, some of them in Italian and Hebrew, the better to reach those who most needed them. Thousands of health hints, neatly printed, have been distributed, but it is esti-

mated that the society has reached at least 30,000 at its church lecture centers alone.

#### Its Bearing on the Missionary Receipts

The missionary societies will feel severely the action of the New York Clearing House Committee in compelling New York banks who are members of the clearing house to charge for collecting out of town checks. The minimum fee is ten cents, and there are heavy penalties imposed for violation of the rule, directly or indirectly. Church treasurers in remitting to societies will hereafter save money for these societies, though perhaps not for themselves, if they send remittances by postal money order or draft. There is a great hue and cry about the innovation. Many predict that the banks cannot withstand the opposition. There are two points to be considered. One is that it is becoming increasingly difficult to conduct a bank at a profit in New York city. The reasons are the low rates which money commands and the enormous expense attendant upon the maintenance of banking quarters. It is the squeeze from the excessive value of Manhattan Island real estate, created in part by Westerners who draw New York checks. The army of small depositors, the thousands who can open an account with \$100 or so and who handle during a whole year not above \$2,000, perhaps, were long ago barred out. Scarcely a New York bank will open an account on a less deposit than \$500. The other phase of the question is that too much capital has been put into banks which now asks remunerative returns. The new rule went into effect last Monday.

CAMP.

## In and Around Boston

#### Holy Week in the Churches

Many churches held services four evenings. Of these perhaps the most noteworthy were at Immanuel, Roxbury, where the pastor was assisted by Dr. Elijah Horr and Rev. Messrs. H. G. Hale and C. H. Talmage; Elliot Church, Newton, where Drs. J. A. Hamilton, C. H. Daniels and G. R. W. Scott spoke on different evenings; North Avenue Church, Cambridge; West Roxbury, Milton, Reading, Winchester and Winter Hill. The last named closed with a union service of all the Somerville churches, at which Rev. C. L. Noyes presided, Dr. R. W. Wallace preached, Rev. H. H. Leavitt and Rev. R. C. Bryant conducted the communion service and the senior deacons of the several churches distributed the emblems. The three churches of Auburndale united with the Episcopalians on Thursday evening for a communion service and with the Methodists on Friday evening. Several churches, among them Harvard and Leyden of Brookline, Hyde Park, Newton Center and the Old South, held single services either Thursday or Friday evenings. The last two were worthy of special note, as several denominations participated. At the Old South Mr. Cuckson read the Scripture, Dr. Donald offered prayer, and there were addresses by Drs. Herrick, Clark and Gordon. The entire service was characterized by simplicity and solemnity. The week culminated on Easter Sunday with crowded services, from which at the Old South and Park Street hundreds were turned away. At Mt. Vernon a beautiful window was unveiled, the gift of Mr. B. F. Brown, in memory of his daughter Edith. The design is of a single resurrection angel standing amid annunciation lilies. A distinctive feature of the day was the nineteenth annual round of the Easter Card Mission, its originator, Rev. D. W. Waldron, and his co-laborers carrying sunshine into the hospitals and homes.

#### A Mission Chapel Given Up

Shawmut Chapel, 642 Harrison Avenue, which has been the property of Shawmut Church and society since it was built in 1865, and has been the center of an unusually fruitful mission work carried on largely by the City Missionary Society, has been sold to the city of Boston for \$15,000, to be made over into



a gymnasium. It is hoped that those who have attended the Sunday school and other services will now transfer their interest to Shawmut Church. The last service was held last Sunday afternoon.

#### The Superintendents' Union

Last Monday night, at Berkeley Temple, the union met in good numbers to hear about a vital question, which has proved more or less troublesome to the majority of heads of Sunday schools, How to Obtain and Retain Good Teachers? Pres. F. W. B. Pratt called first upon Messrs. J. Y. Noyes and W. S. Parker to open the discussion, and then Mr. H. M. Moore, the guest of the union, offered some practical suggestions. The "open parliament," a new feature introduced just before the addresses of the evening, proved valuable at once and was given a good send-off by the zest of the leader, Mr. F. P. Shumway, as also by the hearty response of the members. Any one who had a difficulty said so, and any other one who had a remedy was encouraged to offer it then and there. The idea gave promise of becoming a regular exercise at the meetings.

The music was rendered by the union's male quartet and by Mrs. L. J. Childs, the soprano soloist of the Reading church.

#### Sunday School Workers

Considering the numerous meetings of Holy Week, there was a good attendance at the sessions of the Boston Sunday School District held in the Winthrop Street Methodist Episcopal Church. The addresses were forcible and stimulating, Drs. Arthur Little, A. W. Archibald, M. C. Hazard and E. D. Burr being the chief speakers. The conferences were led by Hamilton S. Conant, Miss Bertha F. Vella and Sidney L. Burr.

#### Our Race Problems

Rev. C. J. Ryder, D. D., of the A. M. A., presented to the Ministers' Meeting a strong and suggestive paper upon the treatment of the nation's wards. The problem is not so much sociological, educational, political, religious or linguistic, as it is racial. The great body of illiterates in the country are native rather than foreign born. Neglect is largely responsible for the situation. Political conflicts are symptoms, not the disease. One language taught will not eliminate the difficulties, as shown in the results following President Cleveland's order in Indian schools. The prejudice is not of a religious origin. It is a race question. The subordinate peoples—the Negro, the Indian, the Chinaman—have peculiar characteristics. They cannot be fused by marriage with the dominant races.

One of three principles must be applied; amalgamation, annihilation or elevation. Our hope is in the last. The solution of the question is to be found in a recognition of the racial race differences and a development of each people along the best lines of their own abilities and capabilities. They should be encouraged to self-respect and race pride. If they have no history to inspire them, they should be helped to make one. For the Negro Fisk University is rendering great service in keeping alive plantation melodies. These are the birthright and heritage of the Negro. The people must be reached as a whole and the problem solved on its own ground. These races must be defended in civic rights. This is our burden. The bravery of the blacks at El Caney saved the day according to Rough Rider testimony. They will show similar strength in carving out their future, with our co-operation.

#### An Outpost of Central Church

Old Colony Chapel on Tyler Street, in the care of Central Church, has become a real foreign mission center, with its Armenian and Syrian services and Bible classes. The Helping Hand Society of Central Church carries on this peculiarly practical endeavor, which happily combines the sewing, social and mothers' meeting with the precepts of scientific charity—helping the needy to help

themselves. A dozen ladies have four or five women apiece under their supervision, nearly fifty being enrolled this year. They meet every Tuesday afternoon. Ten cents an hour is paid each worker, the amount being credited on cards which are afterwards redeemed in groceries, coal or garments at the cost of material. Thus depression and despair are made to give way to self-respect and a sense of social equality. Travel talks have been given, and also talks on *Hills of Gossipy Neighbors*, *Mothers' Wages*, *Child Life*, *Spending Money*; and by physicians on *How to Feed the Baby*, *Fresh Air*, etc. There has been a marked gain in the work since its inception five years ago.

#### Keswick Interest in Boston

The friends of the Keswick movement were favored with the presence of Drs. Cornelius Wolfkin and A. T. Pierson at Park Street last week. The services opened on Tuesday evening and continued throughout Wednesday. Large audiences attended. The addresses were helpful and well fitted to Holy Week.

#### The Women Plead for Peace

Tremont Temple was crowded Monday noon with women who believe in universal peace and international arbitration. Mrs. Julia Ward Howe presided, and Mrs. Mary A. Livermore, Mrs. Edwin D. Mead and Mrs. Alice Freeman Palmer spoke.

## Berkshire County Interests

#### THE LATE SEASON

The old saying, "Six weeks' sleighing in March," is being amply justified this year. Nature gives the lie to the calendar. But our hard winters on these hills of western Massachusetts have their compensations. They grow a race of hardy men, and how far hardness has an ethical side let history decide. An overstock of vitality is the foe of morbid indolence. Our churches awake to an excess of activity in the winter. The very ozone in the air creates a sort of spiritual electricity. Perhaps it will be said that the exceeding brevity of our summer seasons, a momentary respite from the winter's imprisonment, makes an intenser agricultural industry while it lasts which would show increased spiritual deadness. It may be. Certainly while the cold months linger Christian work redoubles its energy and effect. "Revivals," in the old sense, the high-tension product of hysteric emotion brought about often through fear, are gone forever, but love should have, and does have, grander trophies than fear ever won. Yet ethical "revivals" are always in order, and our Berkshire Congregationalism would be only too grateful for such a wave of righteousness to enter and possess the church and raise its standards of holiness to high-water mark.

#### A NEW LEADER

Perhaps as the most recent event in this brief chronicle of contemporary Berkshire Congregationalism should be mentioned the ordination to the ministry of Rev. Frederick Lynch who, as pastor of the church in Lenox, now takes his place among the clergy of the county. A representative council of the vicinage gathered in the chapel March 27. After listening to the candidate's clear and excellent paper embodying his theology, followed by a pretty searching examination, it unanimously and heartily approved him as a minister of Jesus Christ. Mr. Lynch has just come from a two years' assistant pastorate in the United Church, New Haven, Ct., of which Rev. T. T. Munger, D. D., is pastor. As was to be expected, Mr. Lynch is keenly in touch with the spirit and the methods of the newer theological thought. The ordination sermon was preached by Rev. Newman Smyth, D. D., of New Haven. The new pastor is a graduate of Yale University and Divinity School, and succeeds to the pastorate of one of the old churches in the county, which for fifty years and a few months, from 1795 on, en-

joyed the ministry of one man, Rev. Samuel Shepard, D. D. The church has since had the ministries of such notable men as Dr. Nell, Dr. Alden and Dr. Parkhurst. May the mantles of these distinguished servants of God rest upon the present incumbent.

#### A NEW SHEET

Our little church paper, the *Berkshire Evangelist*, Rev. S. P. Cook, editor, has taken up its regular duties and visits with considerable snap. It is printed at the Barnham Industrial Farm, and so helps that good cause along. Mr. Cook has an associate board of editors from the pastors, while he, as county missionary, keeps in close and helpful acquaintance with the needs of all the churches. The regular menu of the *Evangelist* is entirely local—news from the county churches, interesting bits of history from each church, short articles on spiritual subjects designed for homes into which little religious literature ever comes—the whole cost of the paper being so small that many can afford it. In this day of the potency and ministry of the press the little paper acts in two ways—it is a help in many of our deserted villages in the mountainous districts, and it keeps the churches in the large and populous centers intelligently informed of the need of a "charity at home."

#### A TRUE MOTHER CHURCH

Something was said in the last "Berkshire broadside" about the problem of the evening service in the First Church, Pittsfield. The agitation of the subject in that historic and powerful church has awakened a new interest in the status of the second service. It would be a mistake to give the impression of spiritual decadence or deadness in the church of Thomas Allen, President Humphrey and John Todd. Far from it! The church has become so great and powerful that it can "swarm" a second time and not feel it. Fifty years ago a spiritual colony went out of it to establish the South Church, and now again a lusty young infant, Pilgrim Memorial, the outgrowth of a mission sustained in its section by First Church for twenty-five years, has been built and is still manned and supported largely by First Church help. The old church is one of the strongest organizations in the State, with a most distinguished record, and at no period of its history has it been better equipped. Its parish house, its graded Sunday school, its highly cultured and devoted personnel, its many and helpful ministries, its untiring and earnest pastor give it an eminence in the county which, like some of the mountain peaks round about, is seen far beyond our narrow provincial limits.

The mention of the "second service," that insoluble problem in so many churches, suggests what one of our churches has done on unique lines to grapple with an apathetic attitude. The First Church of Adams, an institutional church with parish house and ready appliances, two pastors and a large corps of workers, has fallen into line with many others in organizing a Men's Sunday Evening Club, the sole aim of which is "to increase the interest and effectiveness of the Sunday evening service." With orchestra, fifteen-minute sermon, special services, committees and club dinners, it reaches a large number of those who have rarely attended church. Its object being to "boom" the second service, and nothing else, the whole energy is directed toward the one point. Imported speakers, special and elaborate programs and a strong *esprit du corps* are the main features. The membership has now reached considerably over 200.

Many of our churches observed Passion, or Holy, Week with regular services. So gradually returns the pendulum of ecclesiastical order to the middle of the arc. The church year was the *bête noire* of our Puritan forefathers, but their children are feeling their way back towards the restoration of this ancient heritage, and their use of it greatly accelerates the cause of Christian unity.

R. D. W. M.

## British Free Churches Triumphant

An Enthusiastic and Significant Meeting of the National Council at Liverpool, March 13-15

"We have waited 300 years for this!" So spake Dr. Mackennal at the opening of the seventh annual assembly of representatives of the evangelical Free Churches of England and Wales. He was referring to the place attained by those churches in the British nation and by kindred communions throughout the world. After centuries of struggle the advocates of religious liberty and a pure gospel seem at last to be coming to their own. Numerically, as proved by official statistics, the Free Churches are in advance of the Anglican Church both at home and abroad. The one act of justice remaining to be done is to place Nonconformists on an equal footing with conformists by severing the artificial connection between the latter and the state.

What wonder that a triumphant note characterized these National Council meetings held at Liverpool March 13-15? The principles and polity, the fundamental unity and growing fraternity of the Free Churches appear to all the greater advantage when contrasted with the unscriptural practices, the bitter dissensions and the general anarchy now prevailing in the Established Church. In the past Anglicans have prided themselves upon the integrity and cohesion of their church, and twitted "dissenters" with having split themselves into innumerable sects. Now the tables are virtually turned; for the spectacle is presented of the Anglican Church having now no unity except of a purely mechanical kind, which itself is threatened, whilst the Free Churches, each remaining true to its distinctive principles, are solidly united in spirit, in doctrine, in fellowship, in method of worship and in evangelistic effort.

The federation movement proceeds with growing impetus. Local councils have been formed at the rate of about 100 a year; there are now 600 in all, and there is not a single county in England and Wales without one; whilst a great many councils have been formed in America, Australia and New Zealand, at the cape and on the Continent. First and foremost the work is spiritual, many united missions having been held during the past year, but in addition such questions as Sunday closing, the conduct of theaters and music halls, the closing of disorderly houses have been taken up besides a great deal of general philanthropic effort. The Free Church Catechism, whilst of course it has not met with unanimous favor, has been eagerly welcomed, over 100,000 copies having been sold in less than a month.

The 1,200 delegates were welcomed to Liverpool by Alderman Snape, who held a reception in the Art Gallery. Dr. Clifford, the retiring president, and Dr. Mackennal, the new president, both delivered jubilant speeches. Continuing the sentence with which this letter opens, Dr. Mackennal said, "We have the ear of the nation, we have increasingly the confidence of the nation, we have the heart of a great portion of the nation, and many who are not Nonconformists are looking with keenest interest on the testimony of the Free Churches for a pure Christian faith." Dr. Clifford, who had been skipping about the galleries with the gayety of youth, followed on in the same strain, though his irrepressible high spirits had to find vent in some good stories. The mention that to him one of the greatest charms of Liverpool is that it is the birthplace of William Ewart Gladstone acted like an electric spark and fired the assembly to a high pitch of enthusiasm. There is, said Dr. Clifford, a growing conviction, not only inside but also outside the churches, that it is impossible to have the religion of Jesus Christ as found in the New Testament represented and fully embodied except through the action of the Free Churches. "Religion itself is imperiled; the priest is invading the preroga-

tives and authority of Jesus Christ, and where the priest determines the idea of religion and the way of salvation a blow is struck at the very heart of Christianity."

The next morning Dr. Clifford returned to the same theme, preaching a carefully prepared discourse on *The Crisis in the Church; Its Place in the Development of British Religion*. Always vigorous, this morning the Doctor surpassed himself; his gestures were unusually free and emphatic, and his voice vibrated as with passionate earnestness he dwelt on the duty of Free Churchmen and the imperative necessity of fidelity to their principles. Point after point was eagerly caught up. "God is always at war with the obsolete. For the sake of a kingdom he will smash a church." "A true Christian is always a reformer; that is his instinct and mission. Robert Brown had his defects, but he sounded the true New Testament note when he entitled his book on the church *Reformation without Tarrying for Any*. Yes," added the Doctor, "not even for Lord Halifax to grant us his permission." The prolonged applause which greeted this shows that Free Churchmen are not at all disposed to accept the advice, in the sense in which it is offered, to "mind the Bible and their own business." Then followed a damning indictment of the errors and mischief of the Romanist revival, the conclusion of the argument being that disestablishment must come.

It is interesting to note that the council has been driven to pronounce in favor of disestablishment. At its formation the organizers were accused of lack of courage and consistency in not including this among their planks, and its omission was one of the things that led to the formation of the Nonconformist Political Council instituted last year. The reasons given by the leaders of the federation movement for not including disestablishment in its program was that it would lead to differences among those who constituted the councils, would prevent some churches joining and lead to political complications, and that they were anxious to keep in the forefront purely spiritual aims. But the force of events has been too strong, and not only have individual speakers from the council platform advocated disestablishment, but the council as a whole has officially and unanimously declared that, "seeing the difficulty the state has in controlling the clergy of the Established Church, the council is convinced that there is no final and effective method of terminating the spread of Romanism within and by means of the Anglican Church except that of dissolving the existing connection between the church and the state, thus setting the church free for the management of its own affairs and delivering the state from the burden of duties it cannot adequately discharge."

The assembly indorsed the high eulogium with which Dr. Clifford introduced his successor, whom he incidentally termed "a model Free Church pastor," by rising in their seats, the hearty reception which they accorded Dr. Mackennal being not only a recognition of his personal worth, but a sincere acknowledgment of his unremitting and invaluable services to the movement from its inception. Entitled *Our Growing Work*, Dr. Mackennal's presidential address took the form of an examination of the origin, development and possibilities of the movement. Having described what has already been accomplished in different parts of the world, Dr. Mackennal said it is, however, from the United States that the most gratifying intelligence comes. From his statement it would really appear that America may, after all, claim to be the parent of the movement. He described how, a year or two before the initial conference at Mr. Percy Bunting's house, an Amer-

ican magazine published some papers by Washington Gladden, sketching in the form of a tale the same lines for municipal church federation which have been followed on the national scale in England; how at the International Congregational Council in London in 1891 nothing in the proceedings interested the American brethren more than that men of all evangelical denominations were invited to take part in the proceedings, not as guests, but as corresponding members; how the subject of Church Unity occupied the whole of one session of the council; and how these things prepared the way for the mission of Dr. Berry and Dr. Clifford in the States, and helped to explain the enthusiastic response evoked by their exposition of the principles of the federation movement. "Perhaps," said Dr. Mackennal, "our American brethren will realize their dream as soon as we shall realize ours. We are told that denominationalism is harder and more defined in the United States than in England. That is true, but it is also true that prejudices break up in America with surprising rapidity, and action is very prompt when reform is once seen to be demanded."

Dr. Mackennal spoke of the place given at your last triennial National Council, at which he was present, to denominational federation, comity and union; of the interdenominational Christian Commission in Maine and similar organizations in Minnesota and elsewhere; and of united action in the mission field; and quoted the conclusion of the report of your committee on denominational comity, submitting that the time has come for calling a conference of denominations to promote Christian fellowship, and making the recommendation which resulted in your National Council taking steps with the view of convening a conference, to meet in Washington in 1900, for the express purpose of promoting comity, federation and unity. Dr. Mackennal's valuable historical summary was listened to with much interest, and strengthened the growing feeling that the movement represented by our Free Church Council is not to be insular, but certainly Anglo-American, and possibly world-wide. Considering the question whether the movement was not belated, Dr. Mackennal gave it as his opinion that "we could not have moved a day before we did."

The memory of Dr. Berry was honored in moving speeches by Dr. Monro Gibson and Rev. J. H. Jowett and by the playing of the Dead March, the assembly standing. The absence, through ill health, of Dr. Guinness Rogers and Mr. Price Hughes was much regretted. ALBION.

### Best Answers. V.

We propose as our next question for popular discussion:

May Christians indulge in luxuries? If not, why not? If so, to what extent?

Webster defines luxury as follows: "A free indulgence in costly food, dress, furniture or anything expensive which gratifies the appetites or tastes." We trust that, as heretofore, there will be a large number of answers, since this question is vitally related to matters in regard to which many persons are pondering deeply at the present time. Replies must not exceed 200 words and must reach this office on or before May 10. For the best answer we will give \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best answer we will send the Century Gallery. Address all communications to BEST ANSWERS, *Care The Congregationalist*.

No man is damaged by an action not his own.—*Epictetus*.



## THE HOME

## The Earth and Man

A little sun, a little rain,  
A soft wind blowing from the West—  
And woods and fields are sweet again,  
And warmth within the mountain's breast.

So simple is the earth we tread,  
So quick with love and life her frame:  
Ten thousand years have dawned and fled,  
And still her magic is the same.

A little love, a little trust,  
A soft impulse, a sudden dream—  
And life as dry as desert dust  
Is fresher than a mountain stream.

So simple is the heart of man,  
So ready for new hope and joy;  
Ten thousand years since it began  
Have left it younger than a boy.

—Stopford A. Brooke.

**Spring in Town** The first feeling of spring comes early to the city streets. A broken maple bough beside the curb drips sap and you find yourself wishing for the earliest bee to taste its nectar or dreaming of the sugarbush on some New England hillside. As you hurry along on mundane things intent, you perceive a sudden, ineffable odor of violets, and look up to see a street peddler with his arms full of them, in bunches ready to be carried into fifty homes; and, beyond his clamorous calls and the crude framing of the store fronts, thought wanders to a green bank by the brook, or to the box-edged walk of some old garden. In a sheltered dooryard, where the earliest flowers appear, crocuses and snowdrops are in bloom and tulip leaves are already above ground. The sun shines warm in sheltered corners, the blue sky smiles, and furs and overcoats begin to seem out of place. The shop windows are full of fresh spring adornings, encouraging to faith and tempting to the pocket-book. In the market spinach and dandelion leaves are heaped up in verdant mounds and great bunches of water cress tell of a pepper-gathering growth which winter does not check, while through the sour and penetrating odors of the pickle tubs comes the pungent smell of horse radish, which the grater can hardly get ready fast enough for his eager customers. Then, with the earliest dandelion in the sod of some park border, even the blindest may see that spring has come to town.

**Ethics and Economics in Shopping** Women who demand cheap materials of good appearance are responsible for a general adulteration of dress goods, particularly silks. So said Mrs. M. S. Woolman of Teachers' College in a talk on Fibers and Fabrics at a recent joint meeting of the New York Household Economic Association and the Domestic Science Department of Brooklyn Institute. She also asserted that the shopper's demand for imported goods confines the American manufacturer to the production of inferior grades, since he cannot market a finer quality if it is known to be domestic. The remedy for these conditions, Mrs. Woolman believes, is education. When women learn the cost of raw material and the value of labor they will know that a thick, rich-looking silk, offered at a low figure, must owe its showy appearance to a fraudulent

process. They should also learn to appreciate goods according to their real merit, not by the foreign label. A demand for better American-made goods would raise the standard of the product. The ethical as well as economic aspect of the case is seen when one reflects that deception on the part of the shopkeeper is a result of women's accepting, if assured that it is "all linen" or "pure silk," an article which they should know could not be produced for the price asked and which they would refuse to purchase if honestly informed about it.

## Playthings and Playmates

The temptation for a mother to make a plaything of a beautiful child must be hard to resist, but upon resisting it depends the mother's future influence and the child's moral well-being. It is not easy to remember that the seeds of vanity and prejudice are sown at the earliest age, and that the child's individuality asks both recognition and independent development. Children resent being made lay figures for decoration, or being treated as toys for the amusement of an idle hour; and this growing resentment, founded upon the independent individuality of the child, weakens a mother's influence, if it does not overcome the child's natural dignity and self-respect and develop abnormal vanity and selfishness. On the other hand, to make a playmate of the child is wholesome for all parties concerned. It trains the child in responsibility and social partnership. It trains the mother in self-control, wise insight and the practical art of guidance. The relationship is not an equal one, and the child will not wish to have it so; but it is a natural one and it has the promise of unhindered growth in the changing years, passing from play to work and keeping the two hearts always in loving touch through changing circumstances.

## Seraphina's Spring Fever

BY REV. TERTIUS TODD

The first symptom of spring fever in our well-ordered house appears when Seraphina suddenly dons a neat but ancient apron and attacks the closet in the upper hall. My slower nature has not begun to respond to the effect of lengthening days and intermittent sunshine when in her more sensitive organization the disease is in full control. With me it shows itself in languor, with her in a determined attack upon the carpets and furnishings of the house. I have sometimes attributed this difference to the finer and stronger vitality of women, and sometimes been tempted to wonder whether it was not a piece of calculated unselfishness directed toward forestalling my own uncomfortable symptoms of lassitude in the coming of the spring.

Seraphina pretends, indeed, that "the house must be cleaned," but she knows full well that when her processes begin there is no rest for anybody in the house until the work is done. It is like shaking a man who is falling asleep with bitter cold. It stirs me out of all torpidity and forestalls the tendency to languor with external vicissitude and internal irritation.

Yet these experiences have also their moral uses. At other seasons Seraphina

is accustomed to refer to me as "the head of the house," and the most diligent listening is unable to detect the least tone of irony as the words are uttered. But when spring comes, and the broom and duster begin their mad career and the tack-claw flourishes, I am made to feel my true position. Then the gracious voice takes on a peremptory tone. Then he who dodges in and out by unaccustomed paths between unwonted groupings of astonished chairs and tables is rebuked with unapproving looks if he allows himself to grumble. Then the gentle Seraphina looms majestic through clouds of dust, clad in armor of apron, sweeping cap and implacable determination. Then her husband acquires that meekness of spirit of which at all other seasons his wife affords him so admirable an example. Then he is sure that women have been kept out of their appointed place as rulers of the world by sheer brute force through all the centuries.

Seraphina pretends, indeed, to regret the ravages of the disease, but in her heart I know that all the love of power which at other times disguises itself so completely and does its work by indirection is taking its fling and scorns disguise. Then I tremble at the temerity which made me dream that this imperial and immitigable creature would condescend to adjust her life to mine.

If there is any conceit left in me after a week of such experiences, it disappears when the fated time of my own room (my refuge in all trials hitherto) has come. Knowing my excitability, Seraphina leaves the study to the last, and I almost begin to cheat myself with the dream that she may have forgotten it. But, O, not that! When she condescends to visit me her eyes run, with the passion of conquest, over bookcase, desk and table. When she comes to ask whether I can leave my sermon to help carry the furniture out of some devoted chamber, I perceive that her awakened imagination already sees every one of my belongings huddled forth and heaped relentlessly in the middle of the hall.

At last the blow falls. She asks, sweetly, at the breakfast table whether "I can put my papers in order so that the study can be cleaned." Then I break out and tell her that it does not need cleaning. She only smiles, a far-away, superior smile that leaves me dumb. I plead that work was never so pressing, but she reminds me that I have been threatening for a week to take a day in the city. I vow that the study shall not be cleaned, and she glances at the olive branches around the table as if to remind me that I have an example of obedience to set.

I say no more, but, when I reach the study, lock the door, pitch my half-finished sermon into the wastebasket and begin to clean up desk and table. An hour's grubbing makes confusion worse confounded, and I am just about to start downstairs to get a clothesbasket to dump all in together and be done when I discover in the heap a long missed and sought-for letter. Then a batch of missing sermon notes turns up and I settle down to reading. There comes a quiet knock at the door (what character there is in knocks), and I am at once recalled to the urgency of the occasion. I unlock the door. Seraphina comes in and asks me to

go down to the store and get her three papers of carpet tacks. I throw a comical look at the confusion on desk and table—heaps on heaps—but she makes no sign.

I go, and as I cross the garden the singing of a bluebird tells me that it is spring. I stop to see how Mrs. Timphkins's rheumatism is and chat a while with the doctor as I pass. (Seraphina did not say she was in a hurry for the tacks.) I begin to wonder whether the arbutus is nearly out, and go home by the south side of the wood to see. Dinner is ready by the time I return, and dinner in the best style of Seraphina's cooking.

After dinner she reminds me that it is a month since I have been up to see the Stillmans, and tells me that she has heard that Mrs. Stillman is ill. "You really ought to go, dear. It's such a lovely afternoon."

I fall into the trap and spend the afternoon between the mud of roads that would make a sinner swear and the blue of heavens that must make a saint sing praise. I listen to the troubles and complaints of the Stillmans and others at the far parish edge, and come home to the comfort of a supper over which Seraphina presides in her most becoming gown and with her most bewitching smile. I sleep the quiet sleep of him who forgets the desolations of the earth. In the morning I go up to the den with grim forebodings and next Sunday's sermon like a sheep upon my back—to find it clean and sweet, every picture and map in place, every pile of papers neatly and intelligently arranged, and my half-finished sermon rescued from the wastebasket and laid temptingly in the middle of a clean blotting pad.

Seraphina has cleaned her house and managed her husband, and all as quietly as if it had been only the dusting of a shelf and the coaxing of a child. I find her darning stockings serenely in her window chair and tell her, with a kiss, that I shall never doubt the capacity of woman again; but she only smiles and tells me that "I am very easy to manage, far easier than Ted," who is eight years old and in the way of pointing the old proverb about minister's sons by his high spirits. Then she smiles with the same quiet smile which crowns her complete recovery from spring fever year by year, and which assures me that my turn has come to bluster—if I choose—for she has satisfied her soul with manifest dominion and gone back to apparent meekness for the balance of the year.

Not without design does God write the music of our lives. Be it ours to learn the tune and not to be dismayed at the rests. They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote.—*Ruskin.*

## "The Man With the Hoe"

Most of our readers will recall Millet's famous picture, which we reproduce below, and be glad to see this interpretation of it in verse written by Prof. Edwin Markham. The original painting is now in California. The poem first appeared in the *San Francisco Examiner*, but has been widely copied and commented upon in papers all over the United States. It is seldom that verses first appearing in the daily press attract so much enthusiasm.

Bowed by the weight of centuries he leans  
Upon his hoe and gazes on the ground,  
The emptiness of ages in his face,  
And on his back the burden of the world.  
Who made him dead to rapture and despair,  
A thing that grieves not and that never hopes,  
Stolid and stunned, a brother to the ox?  
Who loosened and let down his brutal jaw?  
Whose was the hand that slanted back this brow?  
Whose breath blew out the light within this brain?

Is this the thing the Lord God made and gave  
To have dominion over sea and land;  
To trace the stars and search the heavens for power;  
To feel the passion of eternity?  
Is this the dream he dreamed who shaped the suns



And pillared the blue firmament with light?  
Down all the stretch of hell to its last gulf  
There is no shape more terrible than this—  
More tongued with censure of the world's blind greed,  
More filled with signs and portents for the soul,  
More fraught with menace to the universe.

What gulfs between him and the seraphim!  
Slave of the wheel of labor, what to him  
Are Plato and the swing of Ptolemy?  
What the long reaches of the peaks of song,  
The rift of dawn, the reddening of the rose?  
Through this dread shape the suffering ages look;  
Time's tragedy is in that aching stoop;  
Through this dread shape humanity betrayed,  
Plundered, profaned and disinherited,  
Cries protest to the judges of the world,  
A protest that is also prophecy.

O masters, lords and rulers in all lands,  
Is this the handiwork you give to God—  
This monstrous thing distorted and soul-quenched?  
How will you ever straighten up this shape;  
Give back the upward looking and the light;  
Rebuild in it the music and the dream;  
Touch it again with immortality;  
Make right the innumerable infamies,  
Perfidious wrongs, immedicable woes?

O masters, lords and rulers in all lands,  
How will the future reckon with this man?  
How answer his brute question in that hour  
When whirlwinds of rebellion shake the world?  
How will it be with kingdoms and with kings—  
With those who shaped him to the thing he is—  
When this dumb terror shall reply to God  
After the silence of the centuries?

## The Grace of Explanation

BY LUCY ELLIOT KEELER

The next thing to war is a great railroad strike, when men and women, furious from hunger and maddened by the words of ignorant or unscrupulous leaders, attempt to better their condition by resort to armed force and the destruction of property. It was in the midst of such turbulence a few years ago that a slender, dark-haired gentleman hurried down the steps of Armour Institute in Chicago to a company of ruthless workmen who were overturning locomotives, burning cars and tearing up the tracks. Curious on-lookers, fearing for the man's life, watched him as he talked to the strikers and, to their astonishment, saw a score of them turn from their nefarious work and follow the new comer into the building.

Dr. Gunsaulus, for it was he, uttered no words of condemnation. He told the men that he had heard their shouts of execration against the rich, and he simply wanted to show them one plan the rich had for helping the poor. Using all his eloquence of persuasion, he led his followers into the institute, of which he is president, and there showed them how young people of their own class were being taught carpentry, blacksmithing, printing, dressmaking, millinery, cooking, all the profitable trades for both sexes, together with sufficient book-keeping to fit them for the business and competition of the world. The hard faces softened, and in words straight from convinced hearts the men assured Dr. Gunsaulus that they had never imagined there was such a school in the world. They could feel nothing

but respect and honor for a capitalist who gave so generously and intelligently for the uplifting of the poor.

A near-sighted girl who had been introduced to a college student met him soon after and failed to recognize him. The young man had lifted his hat and was deeply hurt at the imagined slight. Hearing of the fact through a friend, the offender lost no time in sending an explanation of her apparent rudeness. A flush of surprise came over the sensitive boy's face as he said, "She has made me her friend for life."

These incidents emphasize the old French proverb that all being explained all is pardoned, and open one's eyes anew to the reciprocal qualities needful to social harmony. Only those edges dovetail in which the points of one side are met by the indentures of the other, and the person who scorns to offer a reasonable explanation is like an ignorant carpenter who attempts to fit point to point and hollow to hollow.

It is vanity to desire to live long and not to seek to live well.—*T. à Kempis.*



## Closet and Altar

*Cast me not off in the time of old age;  
forsake me not when my strength faileth.*

One of God's promises finds unmistakable fulfillment. How often do we see the "light at evening time" reflected in the lives and faces of men and women who have walked with God.

His light shines on me from above,  
His low voice speaks within—  
The patience of immortal love  
Outwearing mortal sin.

Not mindless of the growing years  
Of care and loss and pain,  
My eyes are wet with thankful tears  
For blessings which remain.

If dim the gold of life has grown,  
I will not count it dross,  
Nor turn from treasures still my own  
To sigh for lack and loss.

And if the eye must fail of light,  
The ear forget to hear,  
Make clearer still the spirit's sight,  
More fine the inward ear!

—J. G. Whittier.

The gospel message wears well. It is to the eyes of the aged that God's Book seems freshest and most inexhaustible.

It is not growing old we have to fear, but growing callous, blind to new opportunities which come with the ripening purpose of God, deaf to the voice of praise and the call of enthusiasm, out of touch with the patience of God. He to whom ripening years can bring a wider view than youth affords, together with a child-like faith, may leave the questions of strength and opportunity to God, and rest in him, assured that all things work together for his good.

The maturity of wisdom rests at last in faith like that of a little child.

Age is opportunity no less  
Than youth itself, though in another dress;  
And as the evening twilight fades away  
The sky is filled with stars, invisible by day.  
—Longfellow.

O God, our Heavenly Father, whose gift is length of days, help us to make the noblest use of mind and body in our advancing years. According to our strength apportion thou our work. As thou hast pardoned our transgressions, sift the ingatherings of our memory that evil may grow dim and good may shine forth clearly. We bless thee for thy gifts and especially for thy presence and the love of friends in heaven and earth. Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, sympathy with those who bear the burdens of the world, clear thought and quiet faith. Teach us to bear infirmities with cheerful patience. Keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others. Let thy peace rule our spirits through all the trial of our waning powers. Take from us all fear of death, and all despair or undue love of life; that with glad hearts at rest in thee we may await thy will concerning us, through Jesus Christ our Lord. Amen.

## Tangles

### 24. A FLOCK OF BIRDS

1. A small, cheery bird, that stays with us all winter. Its head and throat are black, except for white sides. The under parts are a buffy white; the back is ashy.

When piped a tiny voice hard by,  
Gay and polite, a cheerful cry,  
"\*\*\*\*\*" saucy note  
Out of sound and merry throat,  
As if it said: "Good day, good sir!  
Fine afternoon, old passenger!  
Happy to meet you in these places,  
Where January brings few faces."

2. One of the first birds to come in spring. Its back, wings and tail are blue; its breast is reddish or cinnamon color.

The \*\*\*\*\* shifting his load of song  
From post to post along the cheerless fence,  
Was as a rhymer ere the poet came.

3. A common bird everywhere. Its breast is brick-red; its head and tail are black; its back and wings olive brown or gray.

I hear from many a little throat  
A warble interrupted long;  
I hear the \*\*\*\*\*'s flutelike note,  
The bluebird's slenderer song.

4. A brilliant bird of orange or flame color, except for its head, neck, throat and upper back, which are black.

Then from the honeysuckle gray  
The \*\*\*\*\* with experienced quest,  
Twitches the fibrous bark away,  
The cordage of his hammock nest,  
Cheering his labor with a note  
Rich as the orange of his throat.

5. A large bird, seen only during the seasons of migration, but noticeable for the manner in which the flocks fly. It is white underneath, its back and wings are grayish brown, its head and neck black.

With mingled sound of horn and bells,  
A far-heard clang, the \*\*\*\*\* fly,  
Storm sent from Arctic moors and fells,  
Like a great arrow through the sky.

6. A famous singer. Its head, wings, tail and under parts are black; it has a buff patch on the back of the neck; its shoulders and rump are white.

Merrily swinging on briar and weed,  
Near to the nest of his little dame,  
Over the mountainside or mead,  
\*\*\*\*\* is telling his name.  
\*\*\*\*\*:  
Spink, spank, spink,  
Snug and safe is this nest of ours,  
Hidden among the summer flowers,  
Chee, chee, chee.

7. Very common shore bird. It is small, grayish-white underneath, brown above, with dark wings and tail.

Across the narrow beach we flit,  
One little \*\*\*\*\* and I;  
And fast I gather, bit by bit,  
The scattered driftwood bleached and dry.  
The wild waves reach their hands for it,  
The wild wind raves, the tide runs high,  
And up and down the beach we flit,  
One little \*\*\*\*\* and I.

8. A small brown and gray striped bird, having a noticeable black spot in the center of its breast. It is one of our best singers, common almost everywhere, and comes very early in the spring.

In the March morning twilight I turned from a bed  
Where a soul had just risen from a form lying dead;  
The dim world was ringing  
With a \*\*\*\*\*'s singing,  
That went up and pierced the gray dawn overhead.

M. C. H.

(For the best list of the birds described, together with the names of the authors of the quotations, the editor of Tangles will present How to Name the Birds, a pocket guide to the birds of the Eastern States, a delightful companion for one's spring rambles. If there should be a tie, the award will be made for any special merit that appears in any one of

the tying lists. Answers should be received within ten days from this date.)

### ANSWERS

21. 1. Guinea (the fowl, the coin and the African state). 2. Eagle (the bird, the coin, the constellation, etc.).

22. 1. Payn (pain). 2. Holley (holly). 3. Crabbe (crab). 4. Lowell (low well). 5. Burns (small streams). 6. Reade (reed).

23. 1. Pin (wheel). 2. Paddle (wheel). 3. Cog (wheel). 4. (Wheel) wright. 5. Spinning (wheel). 6. Mill (wheel). 7. Balance (wheel). 8. Driving (wheel). 9. (Wheel) barrow. 10. Car (wheel). 11. Fly (wheel). 12. (Wheel) of fortune.

Mrs. L. B. C., N. Bridgton, Me., conquered 17; B. D. F., Stoneham, Mass., 18, 19; Bertha H. Snow, Watertown, Mass., 18.

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## The Conversation Corner

**W**HEN our tour of New England was rudely interrupted last week, we were just crossing the Connecticut River from New Hampshire to Vermont. That was not always an easy thing to do in my youth, when bridges were far apart. In the summer we could cross on ferries (wire ferries, horse ferries, etc.), or pull across in small boats, but in winter we had to go on the ice. That explains why a small boy whom I asked in a district school (a little way from this troublesome boundary line between the two States) what rivers were good for, replied: "To cross!" That reminds me of a reminiscence written me the other day by an old minister in New Hampshire of his experience in crossing the same "long river," when as a small boy he was going with his ministerial father on an "exchange" to a neighboring town in Massachusetts.

... On Sunday it rained. Monday morning it was fair, but still warm, when we started for home, crossing the river at Munn's Ferry. When we reached there the water had risen so as to lift the ice somewhat, and there was at least a rod of water to pass through before reaching solid footing on the ice. I was afraid, and pleaded with father to go up to Brattleboro and cross by the bridge, but he was not that kind of a man. He got me up on the sleigh seat with the buffalo and our traps and drove in, he standing and I crouching on the seat. The water came half way up the sides of the horse, but father forced him on till he got him on the solid ice. The east shore was not as bad, and I was immensely relieved when we got across. I have thought of that incident hundreds of times, but have never been able to fix the date until the receipt of a letter just now referring to that exchange—which shows the value of keeping a diary.

But we must not stop for any more old folks' reminiscences, or we shall never get to our Vermont letter!

DORSET, VT.

Dear Mr. Martin: . . . You asked [Jan. 19] for the name of the first president for whom our oldest Cornerer, Mr. Upham, voted: it was James Monroe at his second election, and he has voted at nineteen presidential elections. In a letter which you wrote me when I became a member of the Corner, you referred to "some wonderfully good people" we have had in our town. The home of Dr. Jackson is still kept open by a member of the family. "Henrietta's elm" is still standing where we all can see it. Mrs. Prentiss's home too is dear to all lovers of "Stepping Heavenward" and its author. Many nice people spend their summers in Dorset. I think you would enjoy spending a vacation here; I wish you would come. Our former pastor was very much pleased with the remembrance of your meeting his classmate on a Southern battlefield. MARGARET G.

It should not be understood that we met as *enemies* on the battlefield! "Henrietta's elm" was so called because it was a favorite tree of Henrietta Jackson, daughter of the early Dorset pastor. She saw it from her window and loved it in her childhood, and always remembered it affectionately in her far-away missionary home in Turkey. This allusion will be of interest to all who have read the touching story of her life in "Light on the Dark

River." Only yesterday, at a lecture, I chanced to meet her husband, Dr. Hamlin, and he told me that the tree was held in such tender regard in Dorset that many years ago when the land on which it stood changed owners, an express stipulation was put in the deed that "Henrietta's elm" should be carefully preserved.

What Cornerer do you think I am going to introduce now to represent Massachusetts? Although he holds no certificate and has never written a letter to us, he ought to belong to the Corner, for he is the only one who visits me regularly every day, often taking a position upon the children's letters spread out on my table, serving both as sentinel and paperweight. He is there as I write this—I put him up there, cushion and all, to get him out of my chair! On St. Patrick's Day Kitty Clover reached the Corner age of twelve and so it seemed proper that on that day his photograph should be taken for you. He received during the day a little box of catnip and also a poetical letter, fastened with a green ribbon, which



purported to come from a cat friend (or foe), but as it was unsigned, it had to go the way of all anonymous letters. How there can be two of our cat in one picture is something the engraver must explain! The easy-chair back of the cat on the floor (near the register) is another favorite resting place of his—when the current file of *The Congregationalist* or something else is not put there to make it less easy.

The Cornerers can see in the corner their Cabinet, in which I could point out things of interest to them, as the Corner photograph albums on the highest shelf but one, a fragment of a shell from "a Southern battlefield" to the right of them, then a cannon ball from Chickamauga, and behind that the corner of a white box, containing Gabriel-Pomiuk's little dog-sledge (*kamootik*). The many children who write to the Corner may be interested to know that their letters, when they are to be answered, are kept in the second drawer on the left (where the little boy's knee is), and when waiting for a chance to be printed are kept in the corresponding drawer on the other side—under the typewriter. In the third drawer, on the left, are your certificates and blank receipts for the "Memorial

Cot" and the "O Hana San scholar-ship." That is not a clock on top of the desk, but my post-office scales, by which I can see whether the things I am sending are heavier than the George Washington you have sent can carry.

I ought to say as to this Massachusetts member that he is in no wise a remarkable cat. He is not trained to any tricks and I do not think knows the American flag from the penwiper, hanging under the desk; in fact, is not half as wise or wonderful as many feline geniuses often exploited in the Corner by their admiring friends. He is simply an old, large, good-natured, lazy, Maltese cat, who loves his friends, his easy-chair and fish dinners, and hates dogs, tramps and common workmen with special hatred. We hope he may welcome as many St. Patrick's Days in the future as he has in the past!

Just as I was wondering what I should do for a Rhode Island letter (although I have several from the Old Folks in that old State), I chanced to find in one of my pockets two little letters, which were

not taken out this morning. One was postmarked "Providence" and proves just the thing. At the top of the sheet is a funny silhouette picture of a little black child in a black cart driving a black cat and a black horse—but the horse is a sawhorse!

EDGEWOOD, R. I.

Dear Mr. Martin: I am eight years old. One of my birthday presents is a year's subscription to the *Youth's Companion*. I would like to know if there is any home missionary boy you know of who would like to have the paper after I am through with it. I have never written the Corner before, but I would like to be a Cornerer very much.

GEORGE T.

Some one was very wise to give you that for a birthday present, and you are very good to wish some other boy to have a share in it. I "guess" I can find the other boy!

Now where do you suppose the other little letter was from? Connecticut, of course! Its picture heading is in very bright colors and shows a little boy and a little girl, and this is what they say:

TALCOTTVILLE, CT.

Dear Mr. Martin: I send ten cents for the little Japanese girl, so does my brother Alan. Yours respectfully, EVELYN AND ALAN W.

Those children are respectable—they are to be respected—because they wish to do something for somebody else, though on the other side of the globe, *In His Name*. This letter, from a missionary, shows how you can help in another way:

25 CONCESSION, OSAKA, JAPAN.

Dear Cornerers: Would you like to do something for the little Japanese boys and girls, which you can do all yourselves? Keep your Sunday school cards nice and clean, and at the end of the quarter put them in an envelope and send them to me. They will help my pupils and be a real "lend a hand" work for you.

MARY BRYANT DANIELS.

Good—let's do it!

Mr. Martin



## What Is Christ's Idea of Service\*

By Rev. A. E. Dunning

The gospel of John is divided into three sections. The first consists of eighteen verses, a portrait of Jesus, the Son of God. The second shows how Jesus manifested his Father to men, as their joy, life, light, food and drink. This section ends with chapter 12. The third tells how Jesus prepared his disciples for his departure from them and records his victory over death. John begins this section by describing a scene in the upper room where they were having their last meal together before the crucifixion. Jesus had wonderful skill in using occasions to teach and impress on his disciples great lessons. Now as he was about to institute one of the two great ordinances of his church, he connected with it an act which as truly represents its character as the death on the cross which it commemorates. I do not wonder that some denominations of Christians repeat, at stated times, the symbol of washing the feet of disciples in their desire to exalt the idea of service which our Lord illustrated by it. As a form with a meaning it seems not less significant than immersion of the whole body as signifying the passing out of the old life and entering on the new, cleansed from sin. In this act Jesus declared:

1. A high estimate of himself. He knew that he came forth from God as no other human being had ever done: "who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant." He knew that the period of his humiliation was ending and that he would return to the glory which he had with God before the world was. In these closing hours of his life in the form of a servant, in tender private intercourse with his dearest friends, he showed them what a kingly thing the humblest service may be made.

At Zaandam in Holland is a hut once occupied by Peter the Great while in disguise he was learning to be a ship carpenter that he might build a navy for his country. Another emperor of Russia has caused an inscription to be placed on its walls which, translated, reads, "Nothing belonging to a great man is little." The czar of Russia did not degrade himself by wearing the garments and doing the work of a day laborer that he might serve his subjects. He ennobled the service which he rendered. He illustrated again the truth which Christ constantly taught and which in the upper room he enshrined in a scene that hallowed it forever—that he is greatest who serves men most.

2. A high estimate of those whom he served. He loved his own "to the uttermost." That is a better rendering than "unto the end." No man can stoop under others to lift them up to higher manhood with a motive less strong than love. "I am the Good Shepherd," Jesus said; "I lay down my life for the sheep." So he measured the value of men. They were worth more to him than his life. That is his estimate of men now. That is his single motive to save men, and it must be our single motive to serve men. Dr. Stalker says: "Christ's love to God and his love to man were not two passions, but one. He loved man because he saw God in him. This must ever be the pulse of a powerful philanthropy—to see God in man. In the humblest—aye, in the most sinful—human being, we see one whom God loves, whom the Saviour died for, and who may be an heir of the glory of Christ."

Jesus had sent his disciples to prepare the supper. But they had omitted a customary service. He and they had come in from the dusty street and reclined on the couches about the table, and no servant had come to bathe their travel-stained feet, clad only with sandals. He was their acknowledged Master, yet

none of them offered to do him this service. Much less would they have stooped to do it for their fellow-disciples. Then he, the Lord of glory, rose from the table, wrapped a towel about his waist, took a basin of water and washed their feet. He did that even for Judas, who, he knew, was planning to betray him to death. Here Jesus Christ reveals himself. So great is his estimate of what men are and may become. "While we were yet sinners," he shrank not from a death for us which sunk him to the lowest depths of humiliation. This have I done for thee, he says. What hast thou done for me?

3. A requirement that his service should be appreciated. Peter thought he expressed his appreciation of his Master by declining to receive the service. But it meant that he would not let Jesus wash his feet because he thought it beneath himself to do such a service for the other disciples. "Thou shalt never wash my feet," said Peter. Would he permit such service from hands which had cleansed lepers, opened blind eyes, lifted the dead to life? The man who had ventured to rebuke the Christ for declaring that he would suffer death on the cross was the man to tell the Christ that he must not act like a servant. His refusal to be served showed as much of failure to appreciate his Master as his silent refusal to serve had done.

But what his worldly sense could not apprehend his love could accept. "The world through its wisdom knew not God," but "love . . . endureth all things." When Jesus made acceptance of his service a condition of fellowship, the impulsive Peter was ready to take anything from his Master. "Not my feet only," he cried, "but also my hands and my head." Love conquered reason and pride. The disciple submitted himself absolutely to the will of his Lord. Until we look on Christ's will as our supreme law, we can have no part with him. And until we can look on him as our servant at the same time that he is our Lord, we cannot understand his will. When we thus see him, all service for his sake becomes noble.

Peter's complete surrender of himself to Jesus gave the Master the opportunity to teach one of the most precious of revealed truths. The disciple loved Christ supremely, therefore he was willing to learn of him. Though he was fundamentally wrong in his idea of Christ's mission, he was already spiritually cleansed from sin. Love comes first; then knowledge of him who is loved is certain to follow. "He that is bathed needeth not save to wash his feet." The great purpose of every disciple's life is right. He has been renewed by love. He needs only to fix his thought daily, afresh, on Christ's love and mission for him to accept the service of Jesus to remove each day's defilement from sin, and he will come to understand his Lord fully.

4. A requirement that those whom he serves shall serve one another. When Peter was ready to receive service from Christ, he was ready to receive it from his fellow-disciples, and what he was ready to receive he was willing to give. Thus he learned the simple but great distinctive lesson of Christianity. That evening the service of Jesus was only stooping to wash the feet of his disciples. Before the next day's sun had set it was laying down his life for them. He had to teach this first lesson, "If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet." But those who learned that came to be able to teach this greater lesson: "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren."

Therefore men and women of refined tastes stoop to live among the coarse and ignorant, doing for them menial services, joyfully serving them, passionately hoping and steadfastly

believing that those whom they serve will thus be lifted to a life in some measure like that of Christ. We have in our own time a noble and great company, serving Negroes in the South and in the heart of Africa; Indians on the prairies and in Alaska; pariahs in India; dependent, discouraged and brutalized souls in our own towns and cities. It is a greater company than any other age has produced who are living joyfully lives of self-sacrifice in the spirit of Christ. It is by studying such scenes as this one of Jesus washing the feet of his disciples, and those which are to follow in the weeks now before us, that the heroes and heroines of the twentieth century are being made, and that the meaning of the cross is to be more profoundly interpreted than ever before.

### Notes from Vassar

The college feels more and more keenly the loss which it has experienced in the death of Henry Van Ingen, professor of art. The faithful service which he had given since the foundation of the college, in 1861, cannot be overestimated. The art courses have been discontinued during the second semester and will not be resumed until the fall term.

Through the influence of President Taylor Phi Beta Kappa has granted to the college a charter for membership. No definite plans in regard to the number of members or admission have been made as yet. But the first members may be from the present Senior Class.

Among the various speakers secured by the Y. W. C. A. during recent months have been John R. Mott, Robert E. Speer, Miss Frances J. Dyer and Dr. Edward Judson.

The deepest joy has been caused by Dr. Taylor's refusal of his call to the presidency of Brown University. It was a serious question to decide, but despite strong pressure from Brown he yielded at last to the most urgent entreaties to remain sent to him by the students, faculty and trustees. The \$2,000,000 endowment fund, promised at that time by the alumnae, is already being collected, and both the members of the college and the alumnae yearn to see the new chapel, infirmary, dormitory, biological laboratory and museum, which are among the benefits to come from the funds, erected with as little delay as possible.

M. H.

### Christian Work and Workers

The Goodwill work at Fairfield, Me., has been enlarged by another cottage given by Walter M. Wood, who built the finest cottage for girls, gave ten acres called The Pines for summer assemblies and \$10,000 besides.

This year's Presbyterian General Assembly will meet in the Westminster Church, Minneapolis, Minn., May 18, and will be opened with a sermon by Rev. Wallace Radcliffe, D. D., moderator. The Westminster is the strong church over which Rev. Pleasant Hunter, so pleasantly remembered in Boston and the Newtons, is pastor.

Mr. Moody's training school at Northfield, Mass., celebrated March 30 the conclusion of another satisfactory year—its ninth—many friends assembling to hear the papers by the different students which embodied the fruits of their researches and experiences in different lines of work. Dr. J. M. Gray addressed them on the Secret of Guidance from the Human Side. In addition to Biblical instruction and lectures on physiology, sewing and music, these young women have had much practical work during their course through holding services in outlying districts and through a share in the care of the household. The field for their employment after graduation is constantly widening as the need increases for skilled workers in Sunday schools and missionary work and as parish visitors and pastors' assistants.

\*The Sunday School Lesson for April 16. Text, John 13: 1-38.

## Progress of the Kingdom

### OUR OWN WORK

**Fruit in China of instruction in America.** Yong Park, a member of Dr. Virgin's Pilgrim Church in New York, secured funds for the erection of a church in his native village, Nu Ben, some miles up the river from Hong Kong, and returned home to superintend its construction. That was a year and a half ago. Pilgrim Chinese Sunday school agreed to pay him a salary equal to that paid to native Christian laborers, namely, \$15 a month in gold. Yong Park now reports the completion of his new church, but not without many hindrances brought on by prejudice. It cost about \$5,000, and there is a debt on it of only \$300. Dr. Hager of the American Board, stationed at Hong Kong, has been at Nu Ben and has preached in the new church. Yong Park is the fruit of the Chinese Sunday school in America, against which newspapers so often and so ignorantly array themselves. The funds for the new church were secured in Boston, Brooklyn, San Francisco and in Pilgrim Church, which has long been Yong Park's firm friend and supporter of his enterprise. A photograph of the new building seems to indicate that Yong Park has solved the difficult problem of designing a house for Western Christianity in Eastern heathendom materials. Yong Park is a layman, and is one of eighteen members of Pilgrim Church who were born in China.

**Some Financial Facts.** The *Missionary Herald* for April reports for the first six months of the fiscal year a sum total of receipts of \$251,815.25 as against \$208,072.15 for the corresponding portion of the previous year, a falling off of \$56,256.90. But the regular donations are \$20,144.73 larger than last year, which is encouraging. The decrease is in the legacies, which have been \$56,518.85 less, and in donations specially for the debt, which have dropped from \$20,648.54 to \$763.76, a difference of \$19,884.78. These figures tell their own story and our churches ought to be impressed by it. If those which must be conscious of never having assumed their proper share of the privilege of sustaining foreign missions would bestir themselves, there would be money enough contributed. In this connection it is worth noting that the Baptist Missionary Union, of which the fiscal year closes at about this time, had still to raise at the beginning of March \$175,000. As there had been a considerable increase of offerings during the year up to that time, it is hoped to secure this sum and thus close the year without a debt. The *Baptist Missionary Magazine* states that the annual income of the union now is within about \$40,000 of its outgo, and sees reason for believing that they will soon balance, to say the least.

**Enterprising and Newsy.** Though the *American Missionary Magazine* is now a quarterly it evidently intends to fulfill its function in a creditable fashion, and its April number, out this week, has some features which entitle it to rank with the best monthly magazines. Porto Rico, our next field, is fully described by Secretary Beard with illustrations, and there are loving tributes to Dr. Strieby together with an excellent portrait of him. Dr. F. E. Clark opens a department of Christian Endeavor. Under Secretary Ryder's editorship the magazine has taken a long stride forward.

### THE WORLD AROUND

**Romanism in the Anglican Church.** The editor of the *Missionary Review of the World* supplies to the April number an elaborate and severe exposure of the Romanizing practices of the English ritualists, based largely upon a book, by William Walsh, called *The Secret History of the Oxford Movement*. The ritualists are made to tell their story in their own words, and the revelations of the dishonesty and treachery of some men who have been leaders in the Anglican Church are as amazing as they appear to be unanswerable.

For example, Mr. Walsh quotes an acknowledgment by Mr. Hurrell Froude that he is doing what he can "to proselytize in an underhand way"; one by Rev. W. G. Ward that he no longer believed the English Church to be a part of the true church but "felt bound to retain his external communion with her members, because he believed that he was bringing many of them toward Rome"; and Cardinal Newman's approval of Clement of Alexandria's words: "He both thinks and speaks the truth; except when careful treatment is necessary, and then, as a physician for the good of his patients, he will lie, or rather utter a lie, as the sophists say. He gives himself up for the church." Mr. Walsh also cites advice by Mr. Ward in these words: "Make yourself clear that you are justified in deception, and then lie like a trooper." Mr. Walsh's book is reported to be calm in temper but is criticized as drawing rather too sweeping conclusions. It is having an enormous sale in England and cannot fail to do much to arouse all true Protestants in the Anglican Church. They deserve the sympathy and prayers of their fellow-Christians and of all honest men everywhere. If the Anglican Church is not disrupted, it probably will be because these exposed Romanists will be forced to go over to Rome openly.

**Radical Measures a Success.** A missionary of experience, looking to China's future, says:

All hopes of reforming China by merely introducing the benefits of Christian civilization are destined to disappointment. The Chinese may assimilate enough of Western ideas to make them powerful and dangerous enemies until these ideas bring about their own destruction, either by their own folly or by the combinations of the nations in self-defense. We need to be wary lest Western civilization prove to the Chinese what Western liquors did to the Indians in America. There are two ways by which China may be reformed. The one is by the total overthrow of the whole government and the institution of an entirely new one conducted on different lines from the present; but to do this it will be necessary to practically destroy the whole nation. The other is to Christianize the present system by introducing Christian officials. This might be done in such a way as to preserve the nation, but it means as great a revolution in the spiritual as the other does in the physical world.

### PEN AND SCISSORS

The annual sale of Bibles, or parts of the Bible, in Chinese has increased rapidly of late. A few years ago it averaged about 250,000 copies. Now it has grown to nearly or quite a million copies.

The Gould Memorial Home in Rome is trying to raise \$2,000 to build an additional wing containing dormitories and a gymnasium for boys. The treasurer is H. B. Barnes, Esq., 156 Fifth Ave., New York.

The centenary of the organization of the Church Missionary Society is to be celebrated in London next week. The occasion is of interest to all friends of missions without distinction of country or denomination.

The missionaries of the Church Missionary Society in India have declared formally in favor of "the formation of an Independent Indian Church, governed by its own synods, under an Indian episcopate and in commun-

ion with the Church of England." This is significant and it indicates a policy already adopted in part and likely to prevail widely. Native Christians, when properly trained, naturally desire and deserve to carry on the work in their own lands.

## The Church Prayer Meeting

**Topic, April 9-15.** Fitness for Spiritual Service. 1 Cor. 16: 13, 14; Eph. 3: 13-21; James 1: 2-8.

Sturdiness of conviction. Energy. Faith in divine guidance. Charity.

[See prayer meeting editorial.]

## Baby's Teeth

The process of dentition should no more be painful than the growing of the nails or hair; that infants suffer when teething is due in many cases to the fact that they have not had a food that contained the material necessary for building up the teeth. Mellin's Food not only contains material for the flesh and muscles but contains the phosphatic salts for the bones and teeth.

## Mellin's Food

I send you a picture of our boy, taken when he was 9 months old. He has been raised altogether on Mellin's Food and used it until he was 18 months old, taking scarcely anything else, and a healthier child I have never seen. He is now 21 months and has 18 teeth, cut them all with very little trouble, all owing to the use of Mellin's Food. I feel that I want to recommend it to all mothers. Mrs. J. S. Allen, McIntosh, Fla.

Send us a postal for a free sample of Mellin's Food.

**Mellin's Food Company**  
Boston, Mass.

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Pineapple Jelly made with

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Recipes with every box.

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## LITERATURE

## BOOK REVIEWS

## THE CHRISTIAN CONQUEST OF ASIA

Pres. J. H. Barrows, D. D., of Oberlin delivered the Morse lectures in the winter of 1898 at Union Theological Seminary, and they are embodied in this volume, which is a supplement to his earlier works. They are based upon his recent experiences in the East as a lecturer on the authority and the value of Christianity in comparison with the leading heathen religions. Judaism, Mohammedanism, Hinduism, Buddhism, Confucianism, etc., suggest his successive chapters, as he came into contact with believers in them all and had opportunity to discuss Christianity in comparison with these. Their method is commendably judicious. First, Dr. Barrows took pains to estimate and acknowledge fairly whatever of good there is in any given heathen religion. Secondly, he dwelt chiefly upon the simple, fundamental truths of Christianity, disregarding those modifications of Christian belief which, however valuable, are collateral rather than vital features of the truth.

It would be a mistake, however, to suppose that his conciliatory spirit led him to surrender any of the just claims of Christianity. On the contrary, he defended and insisted upon his beliefs with firmness and spirit, sometimes retorting with good-natured keenness, and even severity, upon those who disputed or criticised his utterances. The volume of course gains immensely because an outgrowth so largely of personal experience. It discusses religions in the abstract, but also, and even more, in the concrete. Dr. Barrows is not one of those sanguine people who expect to see the swift evangelization of Oriental lands. The hold of Brahmanism, Hinduism and the other religions of that part of the world is much too strong to be easily broken. But he is positive that Christianity has established itself successfully throughout the Orient, has made a substantial and promising beginning of its converting work, and is destined to overthrow heathenism, in time, if preached, taught and lived with suitable fidelity.

Possibly he seems to attach more importance than necessary to unifying Christendom. But we do not understand him to advocate organic Christian unity, but only that loyal mutual brotherhood and co-operation which can disregard minor differences. He is fully alive to the great changes which impend in the Oriental world, and he foresees increasing opportunity for the Christian Church to impress there, as elsewhere, the justness of its claims upon human hearts. But he is convinced that Western theology cannot be bodily transplanted into the soil of the Asiatic mind. He also points out that one of the gravest hindrances to the advance of the gospel in the East is the lives of many people of Western origin, some of whom even profess to be in sympathy with Christianity.

The lectures are notable for their success in entering into the spirit of the Orient. No educated heathen reading them can fail to appreciate that Dr. Barrows has made an honest and largely successful effort to put himself for the time being into the place of his hearers. This, as well as their direct and practical quality, their ample scholarship and sincere devoutness, renders them a remarkable contribution to the modern literature of the Christian Church. [Charles Scribner's Sons. \$1.50.]

DR. EBENEZER CUTLER

A pleasant biography of this eminent and useful minister, so long one of the best known clergymen of central Massachusetts, has been prepared by Rev. Dr. E. H. Byington. Dr. Cutler was not famous, in the sense of possessing international renown, yet his life was so symmetrical, fruitful and influential, so truly consecrated, so thoroughly loyal to the highest ideals, that it deserves record in this form far more than those of many men whose

names are more familiar to the world at large.

He was a Puritan by descent and in character, a graduate of the University of Vermont and Andover Seminary and a man of unusual intellectual powers. He was a successful pastor for five years in St. Albans, Vt., and of the Union Congregational Church in Worcester, Mass., for twenty-three years. He was invited to become president of the University of Vermont in 1865, and also was offered the professorship of church history in Hartford Seminary, but declined both positions. He was a fine example of the best type of the New England minister, studious, logical and even profound, and gifted with a power of expression which always was forcible and graphic and at times rose to eloquence.

He had special power over young people, and his congregations always included an unusually large proportion of educated men. He was a faithful and devoted pastor and a power in the community at large, as well as throughout the State. But for frequent physical infirmity he might have accomplished more, although he hardly could have done better work. As Dr. Gould said of him, in a eulogy delivered at his funeral, "He was pre-eminently a character builder." He was a notable example of absolute confidence in the power of the gospel to redeem humanity. With humility and simplicity, yet with intense conviction and signal ability, he preached that gospel, and the success of his preaching justified his faith.

Dr. Byington's sketch of his career is brief but appropriate, and is eminently suggestive. The larger part of the volume consists of a production upon which Dr. Cutler spent much time and care, entitled *The Light of All Our Seeing*, an interpretation of the first chapter of the gospel of John, embodying in a fresh and impressive way his views of the Redeemer as the Light of the world drawn from the chapter considered. A fine portrait of Dr. Cutler serves as the frontispiece. [Pilgrim Press. \$1.00.]

## A NEW DICTIONARY OF THE BIBLE

Whether this work fairly can be assumed to represent the scholarship of the Presbyterians of this country is uncertain. Although not published as a denominational issue, it is the work of Prof. J. D. Davis, of Princeton Seminary, who has had the aid of Profs. B. B. Warfield and G. T. Purves, his colleagues. All three are representative Biblical scholars of distinction. But the book is theirs apparently as individuals and not in any official sense. Yet they evidently stand for a large section of their denomination. The volume includes the canonical books of the Old and New Testaments in both the authorized and revised versions, and also, in the revised version, one of the books of the Apocrypha, the first book of Maccabees. The special historical value of this is believed to warrant its inclusion in such a work, although no direct attention is given to the other books of the Apocrypha.

The authors have exhibited much of that able, discriminating scholarship which was to be expected of them. It usually has known what to include and what to omit, how to compress facts into small compass without neglecting anything essential, how to proportion treatment to significance, and how to leave definite impressions. The volume is, as it assumes to be, "a dictionary of the Bible, not of speculation about the Bible." In regard to disputed matters it endeavors to be "sober, fair and just." It is issued in one volume, well printed and not too bulky for easy use, and is low in price. It includes admirable maps.

It makes much intelligent use of the modern researches of archaeologists and other students. The discoveries lately made by Assyriologists and the representatives of the Palestine and Egyptian Exploration Funds are taken advantage of. Such articles as those on Calvary, Capernaum, The Flood and Pha-

raoh embody all that needs to be said, although tersely. It is not always a defect that no choice is made between opposing theories, and if a given theory have substantial indorsement, this is presented more or less fully.

In the article on the Gospels, a careful harmony, filling eight pages, is furnished, and Dr. Purves's article, *Jesus Christ*, supplying a historical and detailed biography of our Lord, is only one of several admirable special studies of important subjects.

The inquiry most certain to be made about such a production is suggested by the articles on *The Canon*, *Creation*, *Genealogy (of Christ)*, *History (of the Bible)*, *The Pentateuch*, and on special books of the Bible, *e. g.*, *Genesis*, *Samuel*, *Psalms*, *Daniel* and *Isaiah*. It relates to the attitude of the authors in reference to modern Biblical criticism. Here they represent the very conservative thinkers. They are not unaware of the claims of the advanced school. In fact, they frequently give a summary of both sides of a disputed question. But, although, of course and evidently, they are free from any desire to misrepresent, the positions of their opponents do not often seem so well taken as when stated by those who hold them, and appear easier to be refuted. For example, if the argument against the alternate use of the divine names, God and Lord, in the text of the Pentateuch were as conclusive as they represent it, Biblical scholars with few exceptions would agree with them, instead of being so largely opposed to them.

Indeed, they often are more than conservative. They almost may be termed reactionary. Even conservative scholars do not now claim that David composed all the psalms which have been attributed to him. But we understand this to be the position of the authors.

But the volume is of very great merit. In many respects it much surpasses most similar attempts to make an ideal Biblical dictionary. It embodies most of the excellences which such a work should possess, and is as free from either positive or negative defects as perhaps is to be expected at present. [Westminster Press. \$2.00.]

## STORIES

*A Daughter of Cuba* [Rand, McNally & Co. \$1.00], by Helen M. Bowen, is a spirited narrative of Cuban society and life among the insurgents, written before the late war, but modified somewhat in accordance with recent events. The author attaches more importance to the military usefulness of the insurgents, as aids to the American troops, than seems to be warranted. But, as a story, the narrative, although long, is graphic, interesting and commendable for its vivid pictures of Cuban scenery and life as well as for its delineation of several strongly marked types of character.

One of the early novels of Dr. Maurus Jokai, *A Hungarian Nabob* [Doubleday & McClure Co. \$1.25], has been translated by R. M. Bain. It has been popular for over half a century in Hungary and elsewhere, and English readers will find it abounding in interest as a description of the picturesque and semi-barbaric society of Hungary at about the close of the last century. The author is one of the most skillful modern writers in representing personality, and the rich luxuriance of his imagination seems to be based upon plenty of fact. Even the occasional suggestions of coarseness in the society described may be inevitable to the faithful representation of the life of a period now gone and never likely to be reproduced yet, in its way, endowed with a vigorous and striking humanity as genuine and as forceful as, in many respects, barbaric. As a study of past social conditions and experiences the book deserves high rank.

It is a striking change to take up next *Two Men o' Mendip* [Doubleday & McClure Co. \$1.25], by Walter Raymond, and to transfer one's attention to the south of England and to the simple and often commonplace dwellers therein. Yet even there human character has its passions and its individualities, and the upheaving of several commonplace lives by

love and tragedy is narrated in these pages with pathos and power. The fidelity of the local coloring is noteworthy and the sadness of the story, although it impresses one with the needlessness of many a mournful fact in human history, does not diminish the reader's interest.

*John Marmaduke* [G. P. Putnam's Sons. 50 cents], by S. H. Church, is a brisk and interesting story of the English invasion of Ireland in 1649. The love-making and fighting are equally well set forth, and the heroine is in some respects almost a distinct literary creation. The story is much above the average, and has considerable value as a record of historical occurrences. — *The Amazing Lady* [J. B. Lippincott Co. \$1.00], by M. Bowles, is not a high-toned story, although one of ability. It is sensuous and almost sensual, and we do not recommend it.

In *The Amateur Cracksmen* [Charles Scribner's Sons. \$1.25] eight short stories by E. W. Hornung, independent yet mutually related, are grouped into a volume. They are exciting but dangerous. The tendency of the book is to veil the guilt of crime to some extent under a glamour of attractiveness, and to suggest that the criminals described are worthy of admiration. Such a book can hardly fail to do more harm than good.

The Irish character and scenery are vividly described in the short stories which make up *Through the Turf Smoke* [Doubleday & McClure. 75 cents], by Seumas McManus, but he is not always equally successful in reproducing the Irish dialect. The book is full of amusement, and represents with rare skill many of the most characteristic traits and notions of the Irish peasantry.

#### EDUCATIONAL

Messrs. Houghton, Mifflin & Co. have brought out a volume called *College Requirements in English for Careful Study* [\$1.00]. It covers the years 1900 to 1902, and it embodies, as the title suggests, all the works announced as subjects of examination, and therefore requiring careful study for that purpose during the three years named. The publishers have been issuing from time to time single volumes containing similar material, and the demand for them has been such as to suggest grouping them thus as more compact and cheaper. The works included are Macaulay's Essay on Milton, the First Three Books of *Paradise Lost* and other poems by Milton, Shakespeare's *Macbeth*, Macaulay's *Life and Writings of Addison* and Burke's *Famous Speech on Conciliation with the Colonies*. Those who are intending to enter college before long will find the work exactly what they want.

Prof. T. W. Hunt's little volume, *English Meditative Lyrics* [Eaton & Mains. \$1.00], begins with the Elizabethan era and comes down to the present time, discussing the lyrical productions of the chief English poets in a discriminating and helpful manner. The author's judgments are well balanced and valuable, although tersely expressed. — Edmund Burke's *Speech on Conciliation with America* [Macmillan Co. 25 cents], edited with introduction and notes by S. C. Newsum, makes a handsome little volume and is a capital piece of scholarly work. — *Our Feathered Friends* [D. C. Heath & Co. 30 cents], by Elizabeth and Joseph Grinnell, seems to be intended as a reading-book for children. It describes birds, their habits and characteristics entertainingly, and with many illustrations. It will afford pleasure and make lasting impressions.

Messrs. D. C. Heath & Co. have issued in the series of Heath's English Classics *The Sir Roger de Coverley Papers* [40 cents] with introduction and notes by Prof. W. H. Hudson. It is neatly printed, contains a number of excellent full-page illustrations and two maps of the London of the period, as well as some pages of notes. — Another edition of the *Sir Roger de Coverley Papers* [50 cents], edited by Mary E. Litchfield, is issued by Messrs. Ginn

& Co. The author's text has been followed, excepting in spelling and punctuation, and an interesting chronological table is supplied. Ample notes aid the reader to comprehend the text. — The Macmillan Co. also has issued *Don Quixote* [75 cents], edited by Clifton Johnson for school and home reading. Ten illustrations by Cruikshank add to its interest. The famous narrative has been adapted successfully to its intended purpose and the children will enjoy it.

A new volume of the School Classics series is the *Seventh Book of Homer's Odyssey* [Ginn & Co. 45 cents] edited with copious and scholarly notes, etc., by Prof. C. W. Bains. — Franz Grillparzer's drama, *Sappho* [Ginn & Co. 65 cents] has been edited for students of German, by Prof. C. C. Ferrill, who also supplies an interesting introductory sketch of the author. — Alexandre Dumas's *La Tulipe Noire* [D. C. Heath & Co. 40 cents], edited by Dr. C. Fontaine for Heath's Modern Library Series, is sure to interest the student, while furnishing material for improvement of his French.

The American Book Co. has issued three volumes for students of French, *The Selected Letters of Madame de Sevigne* [40 cents], edited by L. C. Syme, a comedy in one act by L'Égouffe and Labiche; *La Cigale chez les Fourmis* [25 cents], edited by T. J. Farrar, and an *Introduction to French Prose Composition* [25 cents], by V. E. Francols. They are for pupils who already have made their beginning in the language, but who have not yet advanced very far. — *Prinz Friedrich von Homburg* [Ginn & Co. 90 cents], by Heinrich von Kleist, has been edited by Dr. J. S. Nollen, for school use and makes a text-book which will interest the student of German while it also profits him. — *Waldnovellen* [D. C. Heath & Co. 35 cents], in which are six tales by Rudolf Baumbach, has been edited by Dr. Wilhelm Bernhardt for Heath's Modern Language Series. This, too, will help to make the highway of learning enjoyable.

#### MISCELLANEOUS

The latest volume on the war is Gen. J. D. Miley's. His title is *In Cuba With Shafter* [Charles Scribner's Sons. \$1.50]. The author was on General Shafter's staff, and his account is less of a narrative and more of an official report than some of the other volumes on the same subject. It may be accepted as describing the story of affairs from the point of view of General Shafter and his associates. It does not lack interest, however. It takes no notice directly of the criticisms which have been made so freely upon General Shafter, but explains the reasons for many of the misfortunes and difficulties which the army had to encounter. It is candid, valuable and well supplied with maps, has portraits of prominent soldiers, and should be read by all who desire to master the history of the war, in the literature of which it will take a prominent place.

*The West Indies* [G. P. Putnam's Sons. \$1.50] is an additional volume in the *Story of the Nations* Series. Mr. A. K. Fiske, the author, is familiar with that region, and his purpose in these pages is to furnish a description of the natural and material character and resources of the different islands for the benefit of all who are seeking information concerning them, especially all who may be considering them with a view to establishing commercial relations. The romance of their history, therefore, receives comparatively little attention, but each of the principal islands and many others are described successively with reference to these and similar matters, especially vegetation and productions, animal life, liability to earthquakes and tornadoes, etc., as well as the composition and character of the population. The book is therefore a treasury of information of large value for purposes of reference and study, and is illustrated and written agreeably.

*For Student Days and Birthdays* [B. H. Sanborn & Co. \$1.25], by Edith A. Sawyer, is a year-book, containing selections from emi-

nent writers and naming, now and then, distinguished individuals born upon particular days. Every other page is left blank, so that notes may be added at will. The selections are well chosen and the book is neatly gotten up. — It is a good work which Mary E. Richmond has done in her *Friendly Visiting Among the Poor* [Macmillan Co. \$1.00]. It is a pertinent, practical, comprehensive and judicious volume, intended to aid those who labor in various ways among the poor.

We fear that no large demand exists among Congregational ministers for the volume entitled *How to Sing the Choral Service* [Novello Ewer & Co. \$1.00], a manual of intoning. It is by G. E. Stubbs, Rev. H. H. Oberly furnishing the introduction. In the Episcopal Church chanting and intoning are coming into vogue much more than formerly, after the example of the English Church, and wherever that practice is prominent this book will be found thoroughly serviceable. It is a scholarly and practical treatise by two experts, not too long or elaborate, yet sufficiently diversified and detailed, and all interested in that department of sacred music will be interested in much which it says. There is a good deal in it which all choirs would do well to heed.

A volume of pleasant songs with music, for children, by Mary B. Frear with illustrations by Bessie F. French is called *The Cocoa Palm* [Lyon & Healy]. Some of the songs are suggested by scenes in Hawaii and other distant islands. The book contains a considerable variety of verses and music and will prove entertaining.

#### NOTES

— John Morley is reported to have been promised \$50,000 for writing the life of Gladstone.

— An exhibition of paintings, opening on March 22, is announced at Antwerp in honor of Van Dyck's tercentenary.

— Now it seems that not only Shakespeare's plays, but also Ben Jonson's, really were written by Francis Bacon. At any rate this is asserted by Mr. Ignatius Donnelly who has written a book to prove it. Bacon's days must have contained forty-eight hours apiece.

— It is a very touching tribute to the memory of Archibald Lampman, the poet, which Mr. Howells has paid in the issue of *Literature* for March 17. Lampman was a Canadian author already beginning to be widely and most favorably known both here and abroad.

— Seventeen editions of Rev. C. M. Sheldon's story, *In His Steps*, have appeared in England, eleven coming out, from different publishers, in one week. *Literature* speaks of its success as "the unprecedented sale of a religious tract," but, strictly speaking, it is not a tract.

— Miss Lillian Whiting is writing a biography of the late Miss Kate Field which Messrs. Little, Brown & Co. will bring out early next autumn. Miss Field's life was strikingly diversified and full of experiences of rare interest. The book hardly can fail to be unusually attractive.

— A hitherto unremembered speech by Thackeray has just come to light in London. It fills several pages in a pamphlet called *Proceedings at the Thirtieth Anniversary Festival of the Royal General Theatrical Fund*, held at the Freemasons' Tavern, Great Queen Street, on Monday, March 29, 1858. A speech by Dickens also is included in the pamphlet.

— The American Standard Edition of the Revised Bible will be issued by Messrs. Nelson & Sons, as soon as completed. In view of this fact, and of the letters recently published by the *Sunday School Times* from Professors Thayer and Mead, members of the Revision Committee, it is evident that those who want a Bible containing the preferences of the American Revisers would better wait till this edition is issued.



## The View Point of Others

Hon. S. B. Capen, whose eminence in the councils of our religious work makes it hardly necessary to introduce him, expresses his pointed views:

"THE CONGREGATIONALIST IS A NECESSITY FOR ALL WHO BELIEVE IN OUR POLITY AND WHO WISH TO KEEP IN CLOSE TOUCH WITH OUR INTERESTS OVER THE WORLD. IT NEVER SEEMS TO BE SELF-SATISFIED, BUT IS ALWAYS LOOKING EAGERLY FORWARD AS TO HOW IT CAN BE MADE BETTER. IT DOES NOT RUN IN A 'RUT,' BUT CHANGES AND MOVES ON FROM ONE GOOD THING TO ANOTHER. I VALUE IT BECAUSE IT KEEPS EVER PROMINENT OUR MISSIONARY WORK, BECAUSE IT SPEAKS EDITORIALY WITH DECISION AND NEVER DISAPPOINTS ONE BY HAVING NO OPINION OR, WHAT IS WORSE, OF BEING AFRAID TO DECLARE IT."

Permit two of these thoughts to take root. 1. The interests of the Congregational churches are world-wide. The local field does not compass them. We sustain a personal relation and responsibility to all of our faith everywhere. 2. Mr. Capen finds missionary themes and the spirit of missions prominent in this journal. The true Congregationalist cannot neglect this phase of Christian activity. It is the inheritance of a Pilgrim and Puritan ancestry. To foster it and to make it of greatest use to the world is a principle with him.

The cosmopolitan life of Congregationalism calls for the reading of the paper that presents that life.

Yours, *The Congregationalist*,

Warren P. Landers, Supt. of Circulation.

## Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua C. Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$50.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D.D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten in a Christian school in Utah and Mexico. S. F. Y. Kins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D.D., Secretary; W. A. Duncan, F. D. Field Secretary; Charles F. Wynne, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: "I bequeath to the 'Trustees of the National Council of the Congregational Churches of the United States' (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States."

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes said society." Rev. J. H. Kennerly, D.D., President; George Gould, Treasurer.

## Life and Work of the Churches

### Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, April 10, 10 A.M. Speaker, Rev. J. L. Hill, D.D., of Salem. Subject, Seven Sorts of Successful Sunday Evening Services.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A.M.

CONGREGATIONAL HOME MISSIONARY SOCIETY, annual meeting, Hartford, Ct., May 23-25.

WOMAN'S HOME MISSIONARY ASSOCIATION, semi-annual meeting, First Church, Westfield, Mass., April 26.

INTERNATIONAL SUNDAY SCHOOL CONVENTION (Triennial), Atlanta, Ga., April 27-30.

INSTALLATION AT SHAWMUT CHURCH, BOSTON, of Rev. Wm. T. McEivren, April 11. Sermon by Dr. C. H. Parkhurst of New York.

THE SIXTY-SEVENTH Annual Meeting of the Congregational Sunday School and Publishing Society will be held in Pilgrim Hall, Congregational House, Boston, Mass., on Monday, April 17, 1899, at 4 P.M., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers and for the transaction of other business; also to take action upon proposed amendments to the by-laws, as recommended by the board of directors. All life members are entitled to vote; also five delegates duly attested by credentials from every State association, conference or convention of Congregational churches, and one such delegate from each Congregational church annually contributing to this society. George M. Boynton, Secretary.

### MASSACHUSETTS ASSOCIATIONS

HAMPDEN ASSOCIATION, Cooley Hotel, Springfield, April 11.

ESSEX NORTH ASSOCIATION, Union Church, Haverhill, April 18.

BERKSHIRE SOUTH ASSOCIATION, West Stockbridge, April 26.

### SPRING STATE MEETINGS

Additions or changes should be sent in at once.

Arizona,	Washington, D. C.,	Tuesday, April 18.
New Jersey,	Key West,	Thursday, April 20.
Florida,	Kilder,	Tuesday, April 25.
Missouri,	Atlanta,	Wednesday, April 26.
Georgia,	Enid,	Thursday, April 27.
Oklahoma,	Albuquerque,	April.
New Mexico,	Elkins,	Tuesday, May 9.
Indiana,	Topeka,	Thursday, May 11.
Kansas,	Kewanee,	Monday, May 15.
Illinois,	Brockton,	Tuesday, May 16.
Massachusetts,	Uplena,	Tuesday, May 16.
Michigan,	Columbus,	Tuesday, May 16.
Ohio,	Corning,	Tuesday, May 16.
New York,	Hampton,	Thursday, May 18.
Iowa,	Aberdeen,	Tuesday, May 23.
South Dakota,	Kane,	Tuesday, June 14.
Pennsylvania,		

## Best Methods

### METHOD VERSUS IMPULSE

Rev. W. G. Puddefoot, in one of his inimitable addresses in behalf of home missions, said, "In this country at the present time we have money for everything we want . . . we have money to burn." And verily he made this clear to the minds of his audience. Furthermore, this earnest rallying officer manages to so stir the generous impulses of churchgoers that periodically there is an overflow from this abundant revenue of the people into the treasury of the Lord.

But gratifying as this result is to the Home Missionary Society it is doubtless true that the special occasions when the impulses are aroused cannot be depended upon to provide sufficient funds for carrying forward the work of the kingdom.

There are pastors who believe that impulsive benevolence does not tend to an enlarged spiritual life on the one hand or to a reliable revenue on the other. Therefore such have addressed themselves to the task of developing the generosity of their people by the use of some sensible businesslike method, and have proved conclusively that the average pastor has it in his power to secure annually larger systematic contributions from the rank and file than will come through some special appeal or field day arousement. They have also found that the average man and woman, the moderate giver, indeed, must be depended upon, rather than the one who, when greatly moved, draws his check for a considerable amount.

To illustrate, let me outline the method of one pastor, who has frequently been importuned by friends of missions to make public its practical working. Believing that "what is everybody's business is nobody's," and that the best machine must have an engineer who is interested in it, he has personally superintended this method of church benevolence for nearly twenty years.

He first prepares a mimeographed pastoral letter setting forth the importance of the cause for which an offering is to be made upon a given Sunday. From the missionary

society he obtains as many offering envelopes as he has givers, with a leaflet bearing on the work, and, inclosing these with his personal letter, he sends them to every member of his congregation during the week previous to the collection. The delivery of these is entrusted usually to some reliable young persons, who make a house-to-house visitation ordinarily within two days of the Sabbath. This insures bringing the cause to the attention of the givers in good season, provides for a careful reading of the leaflets, and the envelopes are ready for use not too long before the date of the offering.

Now as to results. The pastor has used this method in four churches to which he has ministered during the past twenty years, and the increase of benevolence for every object has been from fifty to one hundred per cent., in one instance even greater.

In the case of one church, the year previous to the introduction of this method of appeal, the benevolences, in a membership of 230, aggregated less than \$200. The first year after the introduction of this system the contributions amounted to over \$800; the next year the sum total was over \$1,200; the third year they exceeded \$1,500, the largest amount ever contributed in a single year by that church. During his ministry of a little more than four years, which covered a season of business depression, he not only noted this rise in the barometer of benevolence, but was permitted to see the spiritual life of his church increased to a corresponding degree, there being accessions to the membership at nearly every communion. Nor did the treasury of his society suffer from this increase of benevolences, for, when he went to a new field, he had the satisfaction of leaving both church and parish in a better financial condition than they had enjoyed for many years.

This experience demonstrates that the disposition of the people can be developed by their pastor, and that it rests with the ministry to determine whether there shall be a sufficiency or a scarcity of funds in the treasuries of our great missionary organizations. It also shows that intelligent contributors rather than impulsive givers must solve the question whether there shall be "a forward movement," such as the cause of Christ now demands.

EDWARDS.

### THE BROTHERHOOD IDEA IN CINCINNATI

Church brotherhood has taken hold of this city in earnest. The second regular meeting of the Brotherhood Union was held March 24. The special feature was the farewell address of Rev. F. W. Baker, rector of St. Paul's Church on Church Unity. Dr. Lee, president of the Union, advocated a plan for the economy of administration in churches concerning their announcements of services. It is suggested that the brotherhood publish one bulletin in which shall be printed all the notices of the churches.

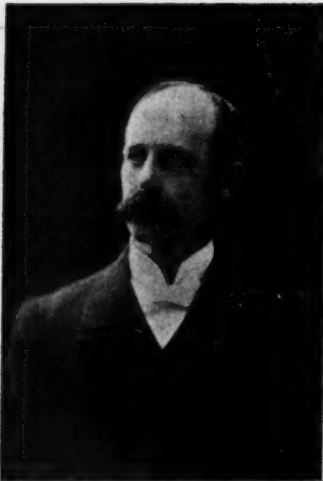
Some time ago a number of Congregationalists met together to consider the welfare of the denomination in the city and vicinity. A committee was appointed representing nine denominational organizations. This committee has now effected the organization of the Cincinnati Congregational Union, the object of which is stated to be the promotion of the kingdom of Christ through the Congregational churches of this city and vicinity. The union will meet three times during the year. That the denomination will be strengthened and true Christianity advanced is the object earnestly sought for.

On a recent Thursday evening at one of the down-town restaurants seventy-five men, representing several brotherhoods of the Methodist Episcopal Church held a banquet. The burden of the addresses was the extension of the brotherhood work to other churches in the State.

K.

## A NEW HAVEN PULPIT FILLED

Dr. W. W. Leete, who has just assumed the pastorate of Dwight Place Church, New Haven, Ct., is the son of Rev. T. A. Leete, who was a graduate both of Yale College and of its Divinity School. During the father's pastorate at Windsor, Ct., the son was born in 1854. The home being eventually transferred to Longmeadow, Mass., that is where the boy began his education. Then he fitted for college at Monson Academy and entered Amherst College in 1873. At his grad-



REV. W. W. LEETE, D. D.

uation he was one of the class speakers. At this time he declined an invitation to become assistant principal of Professor Hammond at Monson and entered Yale Divinity School, where he graduated in 1880. He remained in New Haven an extra year to study Biblical criticism, science and philosophy. He began his ministry by preaching two months in the summer of 1880 at Riverton, Ct. He was installed pastor of the Ridgefield church in 1882, having been with this church about seven months. During that pastorate a stone edifice costing \$32,000 was erected, which, considering the character of the parish, was a great achievement. In 1883 Mr. Leete was married to Miss Sarah E. Rockwell, a resident of Ridgefield. They have five children.

After seven harmonious and delightful years Mr. Leete accepted a call from First Church, Rockford, Ill., entering upon his work in September, 1888. Here he has been uniformly successful. A new parsonage costing \$8,000 was built soon after he came to Rockford. The next year repairs were made on the church edifice, one of the best in the State, at a cost of \$4,000, and an old debt of \$2,000 was paid the following year. The pastorate began at a time of general prosperity. The church enrolled 350 members, and since then about 300 others have been added. But there have been severe losses. In a single year four deacons passed away. Rockford has suffered much from financial depression, but, in spite of all drawbacks, Mr. Leete will leave the church larger by one-quarter than when he took it. By dint of hard work the second service has been gradually increased till after five years it averaged but thirty less than the morning service, and then, in 1893, a Men's Sunday Evening Club was organized, which has helped to increase the evening audiences to a larger number than those of the morning. They are never less than 300, and on special occasions run up to 1,500. At every communion save two, when the pastor was absent, there have been accessions to the church.

The pastor has given special attention to the Sunday school, and thus and in other ways he has secured a strong hold upon the young people. Moreover, he has been thorough in his pastoral work through a system of districting. In its spiritual life the church ranks

with the best, and the prayer meetings have always been well attended and a source of strength. Benevolence has chiefly been through the regular channel of the denomination and amounts for the ten years' pastorate to \$29,573. Home expenses have been \$72,022. But, in spite of the fact that \$10,000 a year have been raised, the church has few rich members. All have wrought harmoniously together. In a letter as beautiful in its conception as in the tenderness of its language the church commends its pastor, his wife and his family to the new parish, and in it bears testimony to the fidelity, ability and rich results of the Illinois ministry.

The withdrawal of Mr. Leete from the ranks of the Illinois ministry is a serious loss. He has been foremost in every good work and has championed the cause of temperance and civic righteousness. While making the care of his own parish the first duty, he has not failed to aid those weaker churches, for which the stronger have the privilege of providing. At the last meeting of the Illinois General Association he was chosen moderator, and in his local association he has long been a leader. In fact, he has shrunk from no responsibility which his brethren have put upon him, and in it all he has had the hearty sympathy of his church.

E. F. W.

## A CANADIAN JUBILEE

The fiftieth anniversary of the organization of Bond Street Church, Toronto, Can., was emphasized by four days of jubilee services extending from Sunday, March 26, through to Wednesday evening. On Sunday Prof. Graham Taylor, D. D., of Chicago Seminary preached morning and evening to congregations that overflowed the great auditorium. Sunday afternoon he addressed a mass meeting of men under the auspices of the Men's Outlook Club, when fully 2,000 men were present. At the close of the Sunday morning service, the sacrament of the Lord's Supper was celebrated.

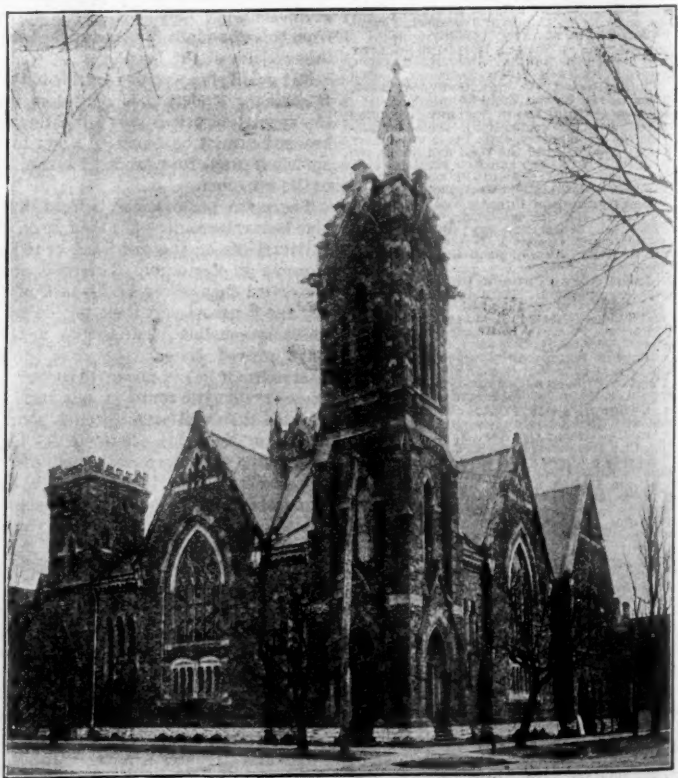
Monday afternoon Professor Taylor conducted an open conference with city pastors and Christian workers on The Application of Christian Truth to the Life of Today. A large audience was present and evidenced deep interest. In the evening he again addressed a

great audience and made a profound impression.

Tuesday night the jubilee banquet was held in the church house when several hundred sat down to a sumptuous repast. Toasts were responded to by Dr. J. H. George, principal of the Congregational College in Montreal, Dr. J. W. Pedley, chairman of the Congregational Union of Canada, Rev. A. F. McGregor, home missionary superintendent for Canada, Dr. F. H. Marling of New York city, and several pastors of sister denominations, together with local Congregational pastors and old members of the church.

The historic service was held Wednesday evening with an address by Dr. Marling, who was the second pastor of the church. All the city Congregational churches united in "jubilee fellowship." This closed one of those epochs in a church's life that brings joy and inspiration in Christian work.

Bond Street Church is the leading church of its order in Canada, and, standing as it does in the down-town heart of the city, it has always been a prominent factor in the city's life. Its pulpit has been a favorite with the student life of this college and university center, and an exceptional characteristic of its audiences is the great majority of men, hundreds of young men being conspicuous. The church membership, numbering over 700, is a typical English and Scotch body, strong, sturdy and loyal to truth and the church. The church building is one of the finest in the dominion and is modern and complete in all its appointments. During the past fifty years of its history the church has had six pastors, one of these serving thirteen years and another over twenty years. The pastorates in succession have been those of Dr. Archibald Geikie, Dr. Marling, Rev. T. W. Handford, Dr. Joseph Wild, now of Los Angeles, Cal., Dr. Thomas Sims, now of Melrose, Mass., and the present pastor, Rev. Morgan Wood. During the two years of the present pastorate the church has even excelled its past records for Christian activity, the congregations regularly crowding the large auditorium to the doors, and a desire for service and ministration seeming to permeate the entire life of the membership. With the encouraging history of the past half-cen-



BOND STREET CHURCH, TORONTO



tury, old Bond Street enters upon her second fifty years with deeper convictions and a broader vision of church life and mission than ever.

#### THE FITCHBURG INSTALLATION

The council called March 29 to install Rev. A. F. Dunnells over the Calvinistic Church, Fitchburg, Mass., was a success from the start, all but one of the churches invited responding. The candidate's statement of personal Christian experience and motives for entering the ministry was simple and satisfactory. From early years he had looked toward the ministry as his life work, overcoming a natural aversion to study and learning to love books for Christ's sake.

His statement of belief was at once concise and comprehensive. He is a conservative-liberal, welcoming light from every quarter. He is ready to accept any truth which the higher criticism and the theory of evolution can establish. He has no fears for the Bible. The good-natured quiz that followed produced the impression that the candidate was sound to the core. The council being by itself confirmed this belief unanimously.

At the evening exercises the sermon was preached by Dr. Moxom on the text: I have yet many things to say unto you but ye cannot hear them now.

The candidate, Rev. A. Frederick Dunnells, was born in Chelsea, Mass., but was brought up in Immanuel Church, Boston Highlands, of which he became a member when eleven years of age, and where his father had for many years been a deacon. He was educated at the Roxbury Latin School and Amherst College, where he graduated in 1881. After a year at Harvard Divinity School he went to Andover Seminary and graduated. He was at once called to Central Church, Bath, Me., where he has been pastor fourteen years and a half. In the ninth year of his pastorate in Bath he was married to a young lady of his parish, which, contrary to the usual experience, increased his usefulness in that field.

As testified to by the resolutions of the church his pastoral work has been especially fruitful in developing spiritual life and benevolent activity. Finding no evening school in Bath, he soon established one in the vestry of his church, which was successfully maintained till the need was otherwise provided for. The city failing to supply manual training for the boys in the public schools, he has for some years past established and taught such classes principally for the boys of his own Sunday school. He has been for a term of years chairman of the high school committee, and identified with the leading benevolent agencies and reform movements. He is deeply interested in Endeavor work, being instrumental in establishing societies in neighboring communities, in addition to keeping in constant touch with the work of his own young people.

#### AN ALL-ROUND VIEW IN COLORADO

It is thirty-five years since Congregationalism entered Colorado in the organization of a church at Central, now extinct. It is thirty-one years since the first association of Congregational churches in the State was formed. We have now sixty-two churches, and Congregationalism has made a deep and salutary impression upon the State. It has exerted a marked influence upon the spirit and work of other denominations, particularly in fostering an unsectarian temper, in establishing wider theological horizons and in setting and maintaining high standards of Christian education. From the beginning the State has been singularly free from denominational rivalries. Speaking from an acquaintance of seventeen years with the personnel of our ministry, I believe it never contained so large a number of able and devoted men as today.

The physical obstacles in the way of co-operation are great. The immense size of the State, equaling in territory all New England plus Indiana, and its ruggedly mountainous

character make it impossible to maintain the closeness of ecclesiastical fellowship which obtains in the East. It costs several of our ministers over \$40 to go to State association, even at half rates, and only about half of them manage to come. About twenty per cent. of the pastors are from forty to 100 miles distant from any other pastor. The two pastors at Colorado Springs must go sixty-five miles to the north, seventy-five miles to the east and forty to the south in order to meet a third Congregational pastor, and on the west there is only one within fifty miles and only two within 120. These figures suggest the difficulties that stand in the way of associated effort and of the inspiration that comes from rallies and other gatherings.

#### DIVERSITY OF FIELDS

These are of three sorts: mining camps—gold, silver and coal; cities of considerable size, of which, aside from Cripple Creek, which is more camp than city, there are only three, Denver, Pueblo and Colorado Springs; and agricultural hamlets, scattered ranches and small towns, which are the centers of such regions. As a rule, the mining camps are at very high altitudes, 9,000 to 12,000 feet, where all the conditions, physical, social and moral, make a minister's work very arduous and, so far as visible and permanent gains appear, very discouraging. The average resident membership of ten of our mining camp churches, according to the last Year-book, was twenty-eight. The eleventh, that at Cripple Creek, under the earnest and efficient pastorate of Rev. G. W. Ray, had 101 resident members. The population of these camps is distinctly transient. Vice and materialism are so dominant that the work seems largely to consist in keeping things from getting worse rather than in securing moral and spiritual progress. But even such effort is by no means labor lost.

Work in the cities and in the rural towns and communities is much more encouraging. Steady growth in most fields appears, and the pastorates are longer and more visibly fruitful.

#### CITY CHURCHES

In Denver the outlook is hopeful. The city is recovering from a long period of depression brought on by overdone real estate speculation, the decline in silver and the hard times that have affected the whole country. At First Church the brilliant and genial Dr. Koob has been succeeded by Dr. D. N. Beach, who has been welcomed most heartily on all sides. Under his enthusiastic and tactful leadership First is moving toward large achievement and the other churches are feeling the inspiration of his sympathetic energy. Plymouth, Dr. F. T. Bayley, pastor, which has in eight years grown from one of the weakest churches in the State to the largest in membership, is impatiently awaiting the completion of its beautiful edifice, which it hopes to enter about a month hence. The First Church of Colorado Springs during the past year has cleared off its debt of \$4,000 and has erected a tasteful building for its mission Sunday school. It is to be counted among the churches that have adopted the individual communion cup. Rev. M. D. Ormes, the first and only pastor of Second Church, rounds out this summer his tenth year of service. He has recently been elected president of the school board, on which he has served for some years. Rev. C. T. Wheeler, in his fifth year as pastor of Pilgrim Church, Pueblo, is bringing it to a state of marked efficiency.

#### CHANGES

To the regret of his parish and of the State, Rev. A. A. Tanner has been obliged by ill health to resign the pastorate of the First Church at Pueblo. He is succeeded by Rev. W. T. Patchell of Eaton. Rev. W. W. Dumm has gone to Third Church, Denver. Especially welcome additions to our Colorado ministry have been made in the persons of Rev. H. H. Walker, a graduate and fellow of Andover

Seminary, who was recently ordained at Boulder and who succeeds Dr. Charles Caveno, Rev. T. C. Hunt, who came from Eau Claire, Wis., to Greeley, and Rev. C. W. Longren, lately of Franklin, Mass., who has taken up work at Montrose.

#### COLORADO COLLEGE

Colorado College continues upon its prosperous way. Upon a scanty income of \$40,000 a year it does a work marvelous in extent and excellence. The original work of several of its professors published annually in the College Studies has carried its fame to German universities and brought thence warm encomiums. About 400 students have been in attendance this year. Work has begun on the new music and art building. A science building is sorely needed, to cost \$100,000. During the last year it has been necessary at times to hear two classes simultaneously in different corners of the same room, so straitened are they for room. Colorado is fortunate in having only three institutions of higher learning, while her sister State of Nebraska (if a statement made at the recent Congress of Liberal Religions at Omaha be correct), with a population only two and a half times as large, has six universities and twenty-nine so-called colleges. To the singularly good quality of the work done in Colorado College and its sagacious administrative policy this condition is largely to be attributed. Its friends are making efforts to enlarge its equipment, which has become a necessity if the work is to be maintained at its present high grade. Prof. Frank H. Loud has been granted another year's leave of absence for special study, and will spend it at Harvard University.

#### SUNDAY SCHOOLS AND HOME MISSIONS

The new superintendent of the C. S. S. and P. S., Rev. A. S. Bush, is doing excellent work and winning friends and helpers on all sides. The home missionaries are suffering from repeated cuts in appropriations. New work is still forbidden, and the average salary is now reduced to the pittance of \$692, which in Colorado means not more than \$500-\$600 in such States as Illinois or Indiana. J. B. G.

#### OF SPECIAL NOTE THIS WEEK

New Haven strikes out for federation.

"United we stand" must be Cincinnati's watchword.

A successful catechetical class in Nebraska.

A group of Connecticut clergymen meet the Sabbath question unitedly.

A survey of Colorado Sunday schools.

#### THE SERVICES OF LENT AND HOLY WEEK

In WORCESTER, MASS., at the Old South, Dr. Conrad held largely attended services three evenings, closing with the Lord's Supper on Friday night. At Union Dr. Tuttle preached every evening except Saturday, held a children's meeting Friday afternoon and a devotional service Saturday afternoon. Central gave a musical service Friday evening in addition to the midweek service. Pilgrim employed every evening except Saturday, the general theme being The Deepening of Spiritual Life. The speakers were: Monday, Sec. J. W. Baer to the young people; Tuesday, Dr. J. M. English of Newton Theological Seminary on the Sunday School; Wednesday, Dr. J. L. Barton on the increase of Missionary Interest; Thursday, Rev. M. A. Breed of Westboro on the Church and Sacraments, and the Lord's Supper was observed; and Friday the pastor, Dr. Lewis, spoke on Personal Sacrifice. At Park Rev. Rufus M. Taft assisted the pastor, Rev. I. L. Wilcox, in a series of profitable meetings during Passion Week. Piedmont's services will be reported more at length next week.

At the BROOKFIELD, MASS., services on Good Friday evening the pastors and congregations of neighboring towns were present.—In NORTH BROOKFIELD several churches joined in a Good Friday service, the First among them. The Lord's Supper was observed.—In BUCKLAND the exercises were of unusual interest. The pastor had invited 14 neighboring ministers to be present. In the morning addresses were given, in the afternoon the Greenfield pastor, Rev. G. G. Atkins, preached and the communion followed.

In HARTFORD, CT., at Fourth Church Robert Nourse, well known on the lecture platform, concluded on Good Friday a week of profitable meetings. The climax was the Good Friday service from 12 to 3 P. M., when the church was well filled and seven clergymen gave each a meditation on one of the seven words from the cross. Mr. Nourse is a gifted preacher of rare attractiveness and power. His evangelism is fresh and telling.

The Cross as the Revelation of the Heart of God was the theme of a delightful season of devotion, somewhat in the nature of a retreat, on Good Friday at First Church, DENVER, CO., Dr. D. N. Beach, pastor. Many local pastors participated in these helpful exercises.

The usual Good Friday night communion service in SYRACUSE, N. Y., was held at Plymouth Church, six congregations uniting. Rev. Messrs. H. A. Manchester and E. N. Packard, D. D., made the addresses, and other ministers in the city had parts. The attendance was larger than usual.

Extra Lenten services have been held at WEAVERVILLE, CAL., the subjects clustering around The Work of Christ for Humanity.

In OSWEGO, N. Y., the pastor, Rev. C. N. Thorp, has been preaching a Lenten series on Closing Scenes in Jesus' Life, with a devotional service in the chapel Good Friday evening on The Seven Words.

BELFAST, ME., held services previous to Easter, the pastor, Rev. G. S. Mills, giving short addresses on: Jesus and Judas, Jesus and John, Jesus and Peter, Jesus and Pilate, Jesus and His Father.

The FARMINGTON, ME., church had special Easter services, including an afternoon service under the auspices of the Knights Templars.

Again this year, as for 16 years past, the three churches of SALEM, MASS., united in a communion service on the evening of the regular midweek meeting, Good Friday.

First Church, OMAHA, NEB., observed Holy Week with services every evening except Saturday, closing with communion on the evening of Good Friday.

At SPRINGFIELD, MASS., South and North held special services on Good Friday evening; Park and Faith had their communion services on this evening.

#### SPECIAL STIRRING SERVICES

The morning service of March 19 in PROPHETSTOWN, ILL., presented a scene never to be forgotten. The church, beautifully decorated, was filled to its utmost capacity. About 50 persons were to be received to church membership, while several others were detained from being present. Of these all but six came on confession, and 35 received baptism. All were adults save three girls. The majority were middle-aged persons, young business men and their wives. Five were old men past 60. The scene proved exceedingly impressive. The pastor, Rev. R. W. Purdue, attributes this ingathering largely to seed sown at meetings held by himself with this church when he was laboring as State evangelist.

In a series of 12 days' meetings at HYANNIS, NEB., Rev. A. E. Ricker assisted the pastor, Rev. H. C. Cleveland. People came from long distances to attend, and Christians renewed their vows. A number of persons were hopefully converted, and at the March communion 10 united on confession, nine of whom were adults.—Supt. J. D. Stewart and S. S. Missionary C. G. Murphy have lately held meetings at the county seat towns of THURSDOWN and BREWSTER, where churches will soon be organized with about 40 members each.—At PETERSBURG a week of special meetings lately held, led by the pastor, Rev. John Roberts, added largely to the impetus of the work, and seven united on confession. Three others are pledged to unite soon.

Special meetings lasting three weeks at POLK CITY, IO., resulted in 12 conversions. The meetings were conducted by the pastor, who was nobly supported in the effort by his people. A systematic canvass of the town and neighborhood was made, and in consequence good-sized audiences were present from the first. There have been 13 accessions to membership in the past month or two.—Over 100 conversions are reported from CHEROKEE as the result of union meetings, recently closed. The Congregational church will have about 30 accessions from this number. The people are planning to erect a new house of worship, to cost about \$17,000.

The Hartsough meetings at Bethany Church, ST. PAUL, MINN., have been so largely attended that the capacity of the house has been taxed to the utmost. The entire West Side has been moved by deep spiritual interest, Lutherans and Catholics having been brought into church membership. Fifty-four additions have already come from these

meetings. The thorough preparation by Rev. W. W. Newell helped largely to this gratifying result. He has been called permanently to the pastorate.

Rev. James Wharton, the English evangelist, has just completed a successful series of meetings in First Church, SAVANNAH, GA. One hundred and thirty conversions were recorded and the whole church is revived. Fifty persons have already applied for membership and more are to follow. Mr. Wharton proved to be an earnest worker and has wonderful power in winning souls.

Special gospel services have been in progress in LITTLETON, N. H., for two weeks in co-operation with the Methodist and Baptist Churches. Much interest has been awakened, the churches have been quickened and a large number have been led to begin the Christian life. The meetings are under the direction of Evangelist Ralph Gillam and Mr. O. W. Crowell.

First Church, NEWARK, N. J., is happy in the new religious impulse consequent on special evangelistic efforts under the leadership of Dr. Wharton of Baltimore. Over 50 members of the Sunday school have manifested an interest in personal religion, and not a few families are to be welcomed to fellowship at the next communion.

Evangelist George C. Needham, en route from visiting the missionaries in China and Japan, has been holding Bible conferences in DALLAS, TEX., with large and appreciative audiences. Among his most loyal supporters were the evangelical ministers, who attended daily.

At BOOTHBAY HARBOR, ME., the Gale meetings have stirred the whole community, and a great blessing is expected. Large and attentive congregations attend and manifest deep interest.

In GENEVA LAKE, WIS., Evangelist E. H. Baker and wife have been leading a revival work of unusual power. Over 40 conversions are reported.

At ADA, MICH., excellent results have been obtained from the recent meetings. Twenty-two have already united with the church and more are to follow.

From the meetings at PORT ANGELES, WN., conducted by Evangelist A. T. McGregor, more than 40 conversions are reported. The pastor is Rev. G. W. Nelson.

The Immanuel Church, WORCESTER, MASS., has been greatly quickened by a recent series of meetings conducted by State Evangelist Taft, and some have begun the Christian life.

#### THEOLOGICAL SEMINARIES

##### Andover

The list of lecturers who have spoken before the Society of Missions Inquiry during the past year includes more than 10 prominent names. Papers have been read by members of the society on about a dozen subjects.

##### Hartford

Each licentiate member of the Senior Class who intends to enter the Christian ministry as his life work will receive books to the value of \$57.14 from the Baldwin Fund. The list from which the students may make selections has been posted.—A meeting of the Connecticut Alumni Association was held last week. Professor Jacobus read a paper on The Relation of Philosophy to New Testament Exegesis, and Professor Walker described the present condition of the seminary. A discussion followed on The Sunday Service—does it need enrichment and, if so, how shall it be enriched?—All lectures and recitations were omitted on Good Friday. The usual morning prayers were led by Professor Nourse. The special service in the evening was addressed by Professor Paton in place of President Hartnaff, who was detained by illness.

##### Yale

Among the means of obtaining self-support is a printing office established by students in West Divinity Hall and a tailor's department. These, with the seminary bookroom, give a somewhat commercial air to the institution. Such schemes may be expected as the result of inability to get supplies during the seminary year, and the inability of the home missionary societies to furnish remunerative employment during the summer term.—Services were held in Marquand Chapel three days last week, addressed by Professor Jacobus of Hartford, Dr. W. J. Moulton, 1894, and Professor Curtis.—The Senior address was by F. B. McAllister on The Minister's Use of Music.

##### Oberlin

Dr. Tenney has begun his course of 12 lectures on The Positive Institutions of the Church.—After a recent midweek preaching exercise the ladies of the faculty served Russian tea to those present. This pleasant custom promises to become permanent, for on this occasion the ladies presented to the seminary a handsome set of dishes.

#### Chicago

Seven members of the Senior Class have offered themselves to the American Board for the foreign field.—Last autumn the students had a football team and for this spring they are organizing a baseball team.—March 30 Rev. G. R. Merrill, pastor of the Leavitt Street Church, delivered the second of three lectures on Public Prayer.—Professor Mackenzie has just heard from Africa of the death of his father, Rev. John Mackenzie, D. D., who for over 40 years labored as missionary of the London Missionary Society in South Africa.

#### CLUBS

WN.—The Puget Sound Club has completed its 10th year. The general theme of the last meeting was The Scope and Function of a Congregational Club. The open parliament, which followed its introduction by A. P. Burwell, Esq., brought out full discussion of the obligations of Congregationalists in building up the kingdom.

#### NEW ENGLAND

##### Massachusetts

(For Boston and other Massachusetts news see pages 494, 495, 507.)

CAMBRIDGE.—North Avenue. During a night of last week the communion set, together with other articles of silver belonging to the church, was stolen from the meeting house.

BROCKTON.—Waldo. The revival services held by this church and the North Baptist Church for two weeks have proved exceedingly helpful. The whole tone of the religious life has been deepened and there were many conversions. Messrs. Estey and Greenwood were the evangelists.—First. A series of four fine musical programs has just been completed. Rev. Alan Hudson, the pastor, gave lectures on the great musicians from whose works all the music was selected. The church was crowded.—Wendell Avenue. As a result of the Lenten meetings a deepening of the religious life is noticed all through the church, besides the expression by a number of young people of a decision to live for Christ. The average attendance for the 10 meetings was over 60 per cent. of the membership. Illustrated sermons Sunday evenings fill the church.

NEWBURYPORT.—Whitefield, during last year, has started several new lines of work: a S. S. home department with a membership of 70, Chinese classes and a Junior Endeavor Society. A new steam heating plant cost over \$500, and the indebtedness of the church was reduced by \$400. The parish voted to concur with the church in the installation of the pastor, Rev. F. G. Alger, and an increase in his salary.

LOWELL.—John Street. At the Easter concert the pastor, Rev. G. H. Johnson, baptized an entire Portuguese family of father, mother and children. These are "the first fruits" of the work among the Portuguese conducted by Mr. J. F. Durao. The church has been greatly benefited spiritually by a series of special meetings recently, conducted by Rev. F. S. Shipman of Andover, and by the meetings of Holy Week. The Yale Missionary Band is to hold meetings in Lowell next week, conducting services in First and First Trinitarian, Elliot, Kirk Street and John Street Churches.

FALL RIVER.—Central. Rev. William Knight, the pastor, has returned from his trip to Bermuda much improved in health. The regular communion service was postponed, on account of his absence, to last Sunday. Pres. Sherman Hunt of Salt Lake College recently occupied a Sunday evening, giving a brief history of Mormonism and pointing out some of the dangers, moral and political, with which it threatens the nation.

##### Maine

AUBURN.—High and Sixth Street have recently held annual meetings and report encouraging outlook. Both have efficient women collectors who have managed their work well. The former church has reduced its debt by \$1,364, beside meeting current expenses, and Sixth Street is free from debt and has a balance.

CRANBERRY ISLES.—Rev. C. N. Davie, the pastor, has the assistance of Miss Washburn and Mrs. Gray for a few weeks. There has been good interest and attendance considering bad weather and prevailing illness. Children's meetings have been much enjoyed.

VINAL HAVEN.—The church edifice, the only one on the island, was a total loss by fire March 23. It was built in 1860 and insured for \$3,800. The work is a union one and the pastor, Rev. H. J. Wells, is a Congregationalist.

SPRINGFIELD.—Rev. Charles Whittier on his visit received a true welcome here, where the



church had been closed since October. This is an important place, the only church in a radius of eight miles, with many young people.

**BUXTON** has a lot and will build a vestry as soon as funds are secured. A novel plan tried is the issuing of 10-cent shares to be disposed of in town and county. A large number have already been taken.

Alfred feels new life through its various departments.—**Lyman** recently recognized the good services of Rev. J. E. Newton, its pastor, with a gift of \$30.—**At Oldtown** new windows are being put in, the funds being raised by lectures from the pastor, Rev. William Williams.—**Ashland**, through a newly appointed special committee, aims at self-support.—**Rev. A. S. Bole** of Turner leaves here this month and begins in his new pastorate May 14.

#### New Hampshire

**EXETER**.—*Phillips*. The offer of Mrs. Nathaniel Gordon to present \$300 to finish and equip the S. S. room in the new church as a memorial of her late father, John Low, was accepted with heartfelt thanks. Several pledged generous sums on condition that the \$1,200 more needed to complete the new edifice is fully raised. Thanks were extended to Mr. W. S. Seamans of New York for his kind gift of collection plate. The old organ was voted to Mrs. J. J. Bell in appreciation of her many gifts.

**GREENLAND**.—The church and community have been sorely bereaved by the recent death of Mrs. Caroline A. Weeks, whose life was one of rare Christian worth. Among her many bequests the society receives \$1,000, whose income goes for the support of preaching, and \$1,000 in trust for the proper care of the Weeks burial lot. The Weeks Library of the town receives \$2,000.

**NORTH HAMPTON**.—At the recent annual society meeting the salary of the pastor, Rev. D. H. Evans, was by unanimous vote raised \$200 as an expression of the appreciation and regard in which he is held by the entire parish. It was also decided to celebrate Arbor Day by decorating the parsonage grounds with trees and shrubbery.

**HINSDALE**.—The Ladies' Missionary Society held its annual meeting at the parsonage. A tea was served, after which the Japanese Stars, a younger missionary society, gave an entertainment. The interest in missions is growing. Rev. W. E. Renshaw is pastor.

**NASHUA**.—*First*. The Ladies' Charitable Society recently gave a unique supper on the European plan, which was largely attended and proved a financial success. Sales tables were liberally patronized.

#### Vermont

**QUECHEE** observed Holy Week by services every evening. The church building has been undergoing repairs, a kitchen having been built under the tower and the parlors adjoining having been completed and furnished with new chairs. The vestry also has been newly painted. The Woman's Missionary Society has been presented with a dinner set by Mrs. G. E. Mann, a tea set by Mrs. H. E. Gilson, knives, forks and spoons and several beautiful pictures by Mrs. W. S. Carter. Rev. W. H. Mousley is pastor.

**GREENSBORO**.—Rev. P. B. Fisk has begun work here. To him and his wife a farewell reception was tendered by the Lyndonville church, which he helped organize more than 25 years ago. A generous sum of money was presented as a token of esteem.

**ST. JOHNSBURY**.—Hearing of the recent death of Rev. A. H. Heath, D. D., his former church, the North of New Bedford, Mass., recalled the pleasant relations of his pastorate there, 10 years ago and earlier, by resolutions full of tender reference to his work and life, and expressing sympathy for the bereaved family and community.

**ORWELL** has a Men's League, organized since the recent revival meetings, mainly for the benefit of those who have been converted.

#### Rhode Island

**PROVIDENCE**.—*Pilgrim*. The S. S. review Sunday was made the occasion for a time of decision. A printed "covenant" briefly stating the truths of the gospel of John was given to each member of the school to sign. Over 40 who are not members of the church signed, while many others renewed their former pledges.—*Benevolent*. Dr. Vose is back and able to resume full work again.

**PAWTUCKET**.—*Park Place*. The sudden death of Hon. T. P. Barnefield is a great loss. He had been S. S. superintendent from the organization of the church and also held other places of trust. He was a lineal descendant from John Alden.

#### Connecticut

[For other news see page 506.]

**NEW BRITAIN**.—The local clergymen have planned a campaign for the preservation of the Sabbath, it being planned that each shall speak on the subject in his own church and then that union meetings shall be held. A noticeable falling off in attendance on pleasant Sundays, especially in summer, has been due to the tendency to make Sunday more and more a day of recreation, the religious idea being gradually lost sight of.—*South*. The 21st anniversary of Dr. Cooper's pastorate was celebrated by the appearing of a church paper published by the Lyceum League, a patriotic society of boys under the direction of the assistant pastor. The Junior Endeavor Society has recently presented the church a beautiful Bible for the desk of the chapel.

**NEW HAVEN**.—A plan of church federation was adopted at a union meeting, March 27, and a preliminary organization was effected. Each church will be represented by three members, including the pastor, in a central federation. Auxiliaries will be formed in the several districts into which the city is to be divided.—*At Dwight Place* the new pastor, Dr. W. W. Leete, received a warm welcome on Easter Sunday.—*Howard Avenue*. A class has been formed for the study of the Free Church Catechism. The recent series of sermons of the pastor, Rev. W. J. Mutch, on The Testing of a Soul will be issued in book form.

**HARTFORD**.—*Wethersfield Avenue* has newly decorated its parlors, making a great improvement.—*First*. The tablet in memory of the late J. W. Cooke, chief usher of the church, which was placed by the congregation, adorned the wall near the entrance for the first time Sunday. The inscription states his term of service as 60 years. A tablet is also to be placed to the memory of the late Major J. C. Parsons, and a memorial window will be put in on the south side of the church by Mrs. B. E. Hooker in memory of the founder of the church, Rev. Thomas Hooker.

**GUILFORD**.—*First* loses its oldest member by death, Amos Griswold, at the age of 90, having been a member 72 years. During the eight years of Rev. F. E. Snow's pastorate \$17,686 have been raised for expenses and \$7,435 for benevolences. The church plant has been improved by the addition of electric lights, repairing and redecorating the auditorium, slating the roof, renovating the lecture-room, moving and repairing the horse sheds. At the parsonage two furnaces have been put in and the house and barn painted. Gifts include a clock and a piano.

**BRISTOL**.—The 90th birthday of William Day, deacon emeritus, was the occasion of a visit by the pastor, Rev. T. M. Miles, and the four deacons, who presented him with a set of resolutions from the church and \$122.50 in gold. Deacon and Mrs. Day joined the church 57 years ago, and Mr. Day was elected a deacon in 1855.

**BERLIN**.—In its 22 years of existence the Golden Ridge Mission Circle of this church has given \$1,852 for missions, two-thirds going to foreign missions and the balance to home. The past year over \$160 were sent out to sustain a scholarship, assist an orphanage, etc.

**LEDYARD** presents cheering annual reports. The receipts of the Sarah E. Norman fund of \$5,000 raised the legacies of the church to over \$12,000. The church was organized in 1810 and has about 125 members.

**WILLIMANTIC**.—By the will of the late Mrs. Cella Humphrey, recently admitted to probate, First Church receives unconditionally \$1,000 and the C. H. M. S. \$500 after a time.

**Barkhamsted** has just used a new communion service, the gift of Calvin Tiffany of South Manchester, brother to Deacon Tiffany of this church.—*South Coventry* realized nearly \$100 from its recent "measuring party," which will be devoted to renovating the edifice in anticipation of the coming 50th anniversary.

#### MIDDLE STATES

##### New York

[For New York city news see page 494.]

**OSWEGO** has recently suffered a severe affliction in the accidental death of Alonzo R. Stevens, senior deacon. The Book Women recently organized under the leadership of Miss Harwood of the Normal faculty, are studying *Romola*. Leaflets issued by the Ladies' Aid Society inform every woman in the church to which of five suppers she is asked to contribute. A new feature is the music by the S. S. orchestra while supper is served. The monthly vesper service at five is increasingly popular. Fourteen new members were received at Easter communion. Rev. C. N. Thorp is pastor.

**SYRACUSE**.—*Good Will* has long been burdened by a large debt. Recently an honored member, L. S. Smith, died, and his children, among whom is L. C. Smith, of typewriter fame, have made a memorial gift on condition that the congregation raise a certain sum. Thus already \$4,150 of the debt is canceled. Rev. L. F. Buell is the pastor.

##### Pennsylvania

**MEADVILLE**.—*Park Avenue* is meeting with success and the Men's Club is proving a great help. The pastor, Rev. C. W. Wilson, has recently given short biographical sketches from Congregational history in connection with the midweek prayer meeting. The C. E. Society held a unique and successful military bazar soon after the local military company returned.

#### THE SOUTH

##### Georgia

**ATLANTA**.—*Central*, Rev. F. E. Jenkins, pastor, is growing beyond its accommodations and there is talk of building. The Sunday school has had a marked growth.—*First*. Special Easter envelopes for their contribution were sent to each member.

##### Florida

The Year-Book returns indicate a gain of one in the number of churches, five having been added to the list and four discontinued. The total membership of the 77 churches is 2,537, a gain of 197. The baptisms were 145 adult, 105 infant. The S. S. membership is 2,264, a loss of 202. The benevolent contributions were \$1,576, a decrease of \$488. There was an increase of \$14,041 in home expenses.

##### Alabama

The Year-Book returns for 1898 give a total of 110 churches, seven having been added and none discontinued. The number of pastors in service is 56, a gain of four. The total of ministers in the State is 81. The 4,809 church members reported was a loss of four, but the increase in S. S. enrollment was 371. The baptisms numbered 300. There was a gain of 47 in families and \$307 in home expenses, and a loss of \$277 in benevolent contributions, the total being \$773.

#### THE INTERIOR

##### Ohio

[For Cincinnati news see page 505.]

**HUDSON**.—Rev. C. H. Small preached his farewell sermon the morning of March 26. Communion service was held and eight persons were received into the church. A reception was given to Mr. and Mrs. Small by the C. E. Society, which has placed in the lecture-room a crayon portrait of the departing pastor.

**SPRINGFIELD**.—*First*. Rev. E. G. Howard of Wittenberg Seminary has supplied the pulpit acceptably since Rev. E. A. Steiner left. Rev. C. H. Small, the new pastor, entered upon his work April 2 at the Easter service.

##### Illinois

[For Chicago news see page 493.]

**ROSCON** for almost 13 years has been shepherded by Rev. Dr. S. W. Eaton. Early in the pastorate it looked as if the church might become extinct. But there were people within reach who needed to be sought out, and the result is a doubled membership.

# ROYAL BAKING POWDER

## ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

Now the church is regarded as a strong influence throughout the community.

**GALESBURG.**—*Knox Street.* The pastor, Rev. J. B. Stead, has organized a young people's social and literary union of persons over seventeen years of age. About fifty are interested, a majority of whom are not connected with the church. Some have already joined the Sunday school, and the pastor considers the movement full of promise.

#### Indiana

**INDIANAPOLIS.**—*People's.* Rev. H. B. Long is drawing large congregations. Union has decided to secure the full services of a pastor and to build a parsonage. Meetings recently were remarkable or the harmony and drawing power displayed, the church being easily filled both afternoon and evening. —*Brightwood.* At the request of Rev. F. W. Murray the people have lifted the floating indebtedness and responses have been generous. —*Mayflower.* Plans for the erection of the main auditorium are in active progress.

The annual statistics of the Indiana churches show the same number of churches as last year, Covenant, Indianapolis, being added and Riverside, Elkhart, having passed to another denomination. There are 58 churches and 42 pastors and licentiates in charge, with 4,729 members, a gain of 140. Several churches have severely pruned their rolls. The additions numbered 572. The Sunday schools report 5,997, a gain of 253. There are 3,492 families. Total benevolences were \$4,699, of which home missions received \$1,215. The home expenses amounted to \$48,870.

#### Michigan

**GRAND RAPIDS.**—The Congregational Union, auxiliary to the Michigan H. M. S., has been organized to push church extension and assist the mission churches. Rev. F. E. York is president. —*First.* Dr. Bradley celebrated the seventh anniversary of his pastorate last Sunday. When he came here the church had 658 members. New additions have numbered 497. The present membership is 888. Three new churches have been organized and three other missions started in the city, for all of which Park Church has been responsible. The income from all sources in the seven years has been over \$141,000, and benevolences have aggregated \$77,342.

**DETROIT.**—*First.* The annual meeting of the W. B. M. I. and W. H. M. U. was held here four days of last week with much enthusiasm. The sessions were well attended and the addresses excellent. —*Fort Street* has renovated its house lately and purchased new singing-books.

**OMENA AND SUTTONS BAY** have engaged S. L. Divine of McCormick Seminary to labor with them through the summer, beginning May 1. Suttons Bay will build a house this season.

**KALAMOO.**—Rev. Frank Estabrook has closed his second year's work. He has received a cordial invitation to continue. Fifteen new members have been added during these years.

#### Wisconsin

**SPARTA.**—All the churches have united in gospel temperance meetings, led by Francis Murphy and his son, for nine days. The largest hall in the city was crowded from the beginning, and more than 1,000 persons signed the pledge. The pastor, Dr. William Crawford, sent out letters to his parish the week before the annual offering was taken for the Wisconsin H. M. S., and inclosed envelopes furnished by the society. The result was a gift of over \$125 against \$50 last year.

#### THE WEST Iowa

**BELLEVUE.**—Seventeen members were received March 19. These came largely from the children and young people within the circle of the church's regular departments of work.

#### Minnesota

**ST. PAUL.**—*German People's* received 10 members March 26 by confirmation services, a method of confessing Christ still dear to these Teutonic Congregationalists. Rev. William Oehler is pastor.

**AKELY.**—Rev. W. J. Conard is leading an enterprise to build a house of worship in this thriving and growing new town. The Congregational church is the only one within its limits.

#### Nebraska

**HOLDREGE.**—March 29 was a jubilee day. The occasion was the rededication of the house of worship, repairs on which have just been completed. The four other Congregational churches in the county were invited and four other neighboring churches were represented. Addresses showing the relation of the churches to each other, to their church buildings, to the missionary work, were

made by Rev. Messrs. Pierce, Keniston, Lewis, McHoes, Preston, Murphy and Dr. Bross. The mortgage, recently paid, was burned by the trustees while the people sang the Doxology.

Continued on page 511.

### Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

**CILLEY.**—In Exeter, N. H., March 31, Prof. Bradbury Longfellow Cilley, for 40 years instructor of ancient languages at Phillips Exeter Academy, aged 60 yrs.

**PARKER.**—In Manhattan, Kan., March 22, Rev. Roswell D. Parker, aged 78 yrs.

**FEATT.**—In Ashmont, March 31, Miss Sarah S. Pratt of Boston, aged 85 yrs., 4 mos., for nearly 50 years a valued member of Mt. Vernon Church.

**ROUSE.**—In Bellevue, Fla., March 30, Rev. Thomas Henderson Rouse, aged 79 yrs., having completed fifty years in the Congregational ministry.

**TEAD.**—In Somerville, Edward Long Tead, member of the Old South Church, Boston, for 25 years or more. He was president of the National Exchange Bank for 23 years.

**VULLIET.**—In Highland, Ill., March 17, Rev. Louis F. Vulliet, aged 69 yrs. He was influential in relating the French church at Highland to the Congregational body.

**WILLEY.**—In Andover, March 31, Rev. Worcester Willey, aged 90 yrs., 7 mos. He was a graduate of Williams and Andover, and for many years a missionary among the Cherokees.

#### FRANKLYN PAYNE

Franklyn Payne, senior deacon of the Congregational church in Portland, Ct., died, March 10, in the eighty-third year of his age and the forty-ninth of his service as deacon. He was a worthy member of a family that has lived in the same neighborhood for over 200 years and has been identified with Congregational interests during its entire history. His Christian life was unassuming, intelligent, thoroughgoing and equitable. He generously met the claims of his local church and of the denominational boards with personal service and with his means. Though he had learned his ways of thinking with the strong men of other days, he was, nevertheless, heartily willing that Christianity should meet in new ways the needs of a new age. A tranquil, untroubled anticipation of death was the fitting end to his life.

"The satisfaction-givers"

## Quality Foods

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are of superlative quality, prepared from the highest grade of stock with nicest care under U. S. Government inspection.

**Swift's Silver Leaf Lard**—there is no other lard quite so good.

**Swift's Premium Hams**—each one selected and most carefully cured.

**Swift's Premium Breakfast Bacon**—No other bacon is in its class of quality.

**Swift's Cotosuet**—of vegetable purity.

**Swift's Jersey Butterine.** The best butter isn't better.

**Swift's Beef Extract**—the full concentrated strength of superior beef.

Swift and Company, Chicago

## "Good Beginnings Make Good Endings."

This fickle month of April, the first of spring, begins aright by cleansing Nature's house of all impurities collected during the winter months. The same persistency should be shown by humanity in cleansing the blood with Hood's Sarsaparilla.

The same good results will be obtained by all ages and both sexes.

**Scrofula**—"From a babe to 21 I was afflicted with scrofula. It disappeared but at 37 it came on again, nearly a dozen tumors forming on neck in two years. Doctors gave me up but Hood's Sarsaparilla in three months put me in perfect health." GEORGE A. ZIEKLE, School Teacher, Mount Horeb, Tenn.

**Impure Vaccination**—"Coming over from England my boy Joe was vaccinated with impure matter. It produced scrofula of virulent kind. Doctors gave him up and he suffered agony until we heard of Hood's Sarsaparilla. After one year taking it, he became strong and healthy." JOS. HARPER, Iron Worker, 233 Adeline St., Trenton, N. J.

**Hood's Sarsaparilla**  
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

**CHURCH BELLS** CHIMES and PEALS  
Best quality on earth. Get our price.  
McSHANE BELL FOUNDRY, Baltimore, Md.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



**BUCKEYE BELL FOUNDRY**  
E. W. YANDEZEN CO., Cincinnati, O., U.S.A.  
Only High Class, Best Grade Copper and Tin Full, Sweet Tone  
Cheapest for Price Fully Guaranteed  
and Chimes. No Common Grades. The Best Only.

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THE CONGREGATIONALIST,

14 Beacon Street, Boston.

## UP TO DATE.



Not one man in ten knows how to make his office hours comfortable. If he did we should have fewer cases of mental breakdown.

There is a demand on all sides for inexpensive comfort in office furniture. We have worked the problem out to the satisfaction of many of our customers in a new set which we display this Spring. We show the chairs herewith.

Notice several points. First that the seats are very deep and skillfully hollowed out to the outlines of the sitter. Then the back is supported in the same way, following the natural curves of the spine up to the shoulders. Then the arms are high enough to sustain all weight from the elbow to the wrist.

The final result of these and several minor details is a chair which, when equipped with swing and swivel mechanism, is well-nigh perfect as a luxurious office seat.

And at trifling cost!

## PAINE FURNITURE CO.,

RUGS, DRAPERIES and FURNITURE,  
48 CANAL ST., BOSTON.



Continued from page 510.

**LOOMIS AND CURTIS.**—The pastors, Rev. Messrs. L. N. Keniston and C. W. Preston, have been engaged in a two weeks' temperance campaign along the line of the Cheyenne Branch of the B. & M. Railway. They have been greeted with crowded houses and much good is expected to result. Mr. Keniston does the talking and Mr. Preston manages the lantern.

**OMAHA.**—First. A council met March 27 and Mr. H. M. Callecood, who has been studying theology for some time with Rev. H. C. Herring and assisting him in parish work, was approbated to preach. Mr. Callecood began service at Rokeby Easter Sunday.

**LINCOLN.**—German observed the week closing with Palm Sunday, Rev. E. C. Osthoff being assisted by Rev. Fred. Woth of Germantown. A catechetical class of 15 prepared by the pastor united on confession March 26, when 365 communicants observed the sacrament together.

#### North Dakota

**JAMESTOWN.**—Through the influence of Rev. O. H. Phillips a religious canvass has been made of the city which has brought to light many interesting facts and will be of great help in carrying on the work.

**HARVEY,** during the past year, has been strengthened by 14 accessions. Fessenden has received 12. Both points are under the care of Rev. H. E. Comp-ton.

#### Colorado

[For other news see page 507.]

**DENVER.**—Congregational Sunday schools rank third in size, numbering 18, with 2,627 pupils and officers. Methodists, with 3,796 enrollment, are first. An effort is now in progress to raise the enrollment of all schools in the city from 15,077 to 20,000 this year. Dr. D. N. Beach of First Church gave an inspiring address on The Bible as a Builder before the recent annual county convention.

**CRESTED BUTTE.**—Several lots have been purchased and, with the removal and repair of a building recently secured, a comfortable parsonage will cheer the workers.

#### WEEKLY REGISTER

##### Calls

**BOLE,** Andrew S., recently of Turner, Me., accepts call to Coventry, Vt.  
**COCHRAN,** Robt. H., Andover Sem. to Weare, N. H.  
**COMPTON,** Herbert E., to remain the third year at Fessenden and Harvey, N. D.  
**CRAWFORD,** H. D., pastor of Presb. Ch. in Aberdeen, Wn., to serve also the Cong'l Ch. of that place. Accepts.  
**CURRAN,** Edward, declines call to First and Plymouth Chs. of Corvallis, Ore.  
**GRAFF,** Benj., accepts invitation to remain another year at Farwell, Mich.  
**HALL,** Archibald M., to remain as acting pastor of Taylor Memorial Ch., New Haven, Ct., for a third year.  
**HANNAFORD,** Wm. H., recently of Salem, Mich., to Athens. Accepts.  
**HUGHES,** W. F., Chicago, to Grand Junction, Col. Accepts.  
**HUSTED,** John T., Second Ch., Grand Rapids, Mich., accepts call to Wyandotte.  
**IRELAND,** Edw. S., to remain another year at Dundee, Mich. Accepts.  
**IRVINE,** A. F., declines call to Second Ch., Fair Haven, Ct., but will supply until September.  
**NEWELL,** Wm. W., to the permanent pastorate of Bethany Ch., St. Paul, after a year's service.  
**STEWART,** Wm. R., Medford, Minn., to La Harpe, Ill. Accepts.  
**STURTEVANT,** Ernest W., to remain a fourth year at East Braintree and West Brookfield, Vt.

##### Ordinations and Installations

**DUNNELS,** A. Frederic, & Calvinistic Ch., Fitchburg, Mass., Mich. 29. Sermon, Rev. Dr. P. S. Moxom; other parts, Rev. Messrs. G. A. Tewksbury, W. O. Conrad, L. B. Voorhees, J. M. Bell, Abram Conklin.

##### Resignations

**ALLEN,** Wm. C., Pontiac, Mich.  
**BROCK,** Geo. A., Saxonville, Mass., to take effect April 30, after a pastorate of eight years.  
**BUSH,** Harvey S., Almont, Mich.  
**CARTLEDGE,** Henry, Ne. Smyrna, Fla.  
**FORD,** James T., home missionary superintendency of Southern California.  
**HANKS,** Carlos H., Zanesville, O.  
**HAYNES,** Edward C., First Ch., Chester, Mass., after a pastorate of six years.  
**JOHNSTON,** John B., Atkinson, Ill., to take effect June 1.  
**LINDSAY,** Geo., Phillips Ch., Salt Lake City, Utah.  
**NOON,** Sam'l A., Waltham, Vt., Has closed work.  
**ROBBINS,** Benson C., Crystal, Mich., to take effect in June.  
**REBINKAM,** Nath'l L., University Ch., Chicago, to take up literary work. He will travel for a year.  
**STOUGH,** Henry W., Third Ch., Oak Park, Ill.  
**TITMARSH,** Robt., Plymouth Ch., Dodgeville, Wis., withdraws resignation.  
**TORRENS,** David J., Bureau, Ill., withdraws resignation.

##### Dismissals

**FOX,** Frank, Three Oaks, Mich.

##### Churches Organized

**CLEN,** Minn., Scandinavian, —, 33 members.

##### Stated Supplies

**BASKERVILLE,** Mark, Spokane, Wn., at West Spokane every other Sunday.  
**BRYANT,** Albert, Cambridge, Mass., at Marshfield Hills.

#### Miscellaneous

**ANDERSON,** John, has been released by the German Ch. De Kalb, Ill., for a year's sojourn in his native land.  
**BROWN,** Sherman W., is under treatment in a New York hospital. Before leaving Spencer, Mass., he received a substantial remembrance from some of his parishioners and an expression of sympathy from the Men's League.  
**KILBOURN,** Henry J., has led a Choral Union at Alburg, Vt., for two winters, to the great advantage of the young people, who at a recent concert presented him with a music rack and baton.  
**KLAR,** C. F., of Naperville, Ill., has been called to Germany by the illness of his brother, whom he expects to bring back with him as soon as practicable.  
**MCKENNEY,** Jas. E., and his wife were assisted in celebrating their wedding anniversary, Feb. 25, by their parishioners at Havdock, Neb., who left at the parsonage many substantial tokens of esteem.

**WHAT AILS MANY MEN.**—There is no need to describe the peculiar weakness with which so many men are afflicted—you all know what it is—it may have been caused by overwork or inheritance. How to cure it is what interests you. You may have taken many kinds of medicine and found no relief—that proves nothing except that you have been working on wrong lines. A regular physician who has seen thousands of similar cases ought to understand yours. Such a physician is Dr. Greene, a leading specialist in nervous and chronic diseases, the discoverer of Dr. Greene's Nervura. You can consult Dr. Greene without cost, personally or by letter at his office, 34 Temple Place, Boston, Mass. If it is not convenient for you to call, write Dr. Greene a letter—you will receive a prompt answer explaining your case. Remember that consultation and advice are free.

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 What of that?  
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people get vigorous and increase in weight from the use of

**Somatose**

A Perfect Food,  
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It is a powder made from the most nourishing elements of meat, prepared for the nutriment and stimulus of weak systems. May be taken in milk, water, tea, coffee, etc.

At druggists' in 2-oz., ¼, ½ and 1 lb. tins.

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## The Products of Singer Sewing-Machines Envelop the Whole World.

Women of all Nations Prefer the Singer because it is the Best.



Sold on instalments. You can try one FREE. Old Machines taken in Exchange.

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Salesrooms in Every City in the World.

"DON'T  
 BORROW  
 TROUBLE."  
 BUY

**SAPOLIO**

'TIS  
 CHEAPER  
 IN THE  
 END

## Current Thought

DR. SHELDON'S MESSAGE

At the present moment one striking and significant fact stands out, viz., that millions of people in America and England are reading some little booklets on practical religion written by an American preacher, Dr. Sheldon. Perchance some historian who had a true sense of the relative importance of things would regard this fact as of much higher value than the statistics of British trade or the scramble for distant lands. At any rate, it is an important sign of the times, for it implies a widespread dissatisfaction with the world as it is and a profound desire to remold it according to the principles of the gospel, or at least to make the attempt. . . . The discrepancy between Christ's doctrines and the maxims of modern society cannot be glossed over; the most superficial must see that between the kingdom of heaven and the actual kingdoms of the world a great gulf is fixed. . . . We think we are right in saying that these unpretentious booklets, characterized by no great power or eloquence and adapted to the mind of the great mass of the Puritan middle classes of America and England, are a sign of the age, and that they should be bought up by the million is, indeed, a fact worth noting among the many phenomena of the times. —*The London Chronicle.*

DO OUR MINISTERS BELIEVE IN REGENERATION AND CONVERSION

"No," say some doctors of divinity, who think a flintlock better than a Mauser rifle and do not believe in smokeless powder. "No," echo some organizations that have made Mr. Moody their master, but fail to have his hard sense and mother wit. "Yes," say we, and assert that with the fewest exceptions the ministry of our faith and order hold and act on the basis of the truth that God alone can convert men, can lead men to the Christ life. —*The Christian Mirror.*

## EXPENSIVE CHEAPNESS

The department store, the trust, or the combination of many industries into one, have placed a large proportion of the business of the country in a few hands. The public gains because the product is very much cheaper to the consumer. But it is a serious question whether the American people as a whole would not be better off, more self-reliant and more independent if they had the wider distribution of industries and a greater industrial independence, even if the individual consumer had to pay more for what he bought. —*H. M. Chauncey Depew, in Saturday Evening Post.*

## THE FUTURE UNIVERSITY IDEAL

Service for mankind, wherever mankind is, within scholastic walls, but just as well without those walls and in the world at large. . . . The university is the philosopher of democracy. —*President Harper of Chicago University, in April Cosmopolitan.*

WITHOUT parallel for pains, *Pond's Extract.* Avoid druggists' old song, "Just as good," for imitations.

COMFORT IN BUSINESS.—We call the attention of merchants and counting-room workers to the new styles of office chairs which are on exhibition this week at the warerooms of the Paine Furniture Co. They are skillfully constructed to embody the greatest amount of comfort to the sitter, and they ought to go far to relieve the fatigue of long office hours. The back and seat are each outlined to the natural curves of the body. The arms are carefully adjusted at a proper supporting height, and every detail is perfect.

**Check that Cough**  
with **BROWN'S**  
**BRONCHIAL TROCHES.**

Fac-Simile  
Signature of *John S. Brown* on every box.

**ARMSTRONG & McKEVY** Pittsburgh.  
**REYMER-BADMAN** Pittsburgh.  
**DAVIS-CHAMBERS** Pittsburgh.  
**FAHNESTOCK** Pittsburgh.  
**ANCHOR** Cincinnati.  
**ECKSTEIN** New York.  
**ATLANTIC** New York.  
**BRADLEY** New York.  
**BROOKLYN** New York.  
**JEWETT** New York.  
**ULSTER** New York.  
**UNION** New York.  
**SOUTHERN** Chicago.  
**SHIPMAN** Chicago.  
**COLLIER** Chicago.  
**MISSOURI** St. Louis.  
**RED SEAL** St. Louis.  
**SOUTHERN** St. Louis.  
**JOHN T. LEWIS & BROS CO** Philadelphia.  
**MORLEY** Cleveland.  
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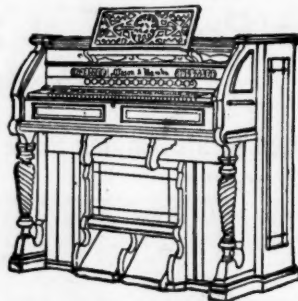
Never; and these conditions were never known until the introduction of zinc white, "combination lead," and ready-mixed paints, the two last composed largely of zinc, barytes, whiting, etc., very little lead, if any.

—*Mr. E. P. Edwards, in "Painters' Magazine."*  
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An extensive tour at moderate cost. Sail June 24. H. W. DUNNING, Ph. D., 76 W. D., Yale University, New Haven, Ct.

*Refers by permission to editor of this paper.*

## Clark's Oriental Cruise, Feb. 3, 1900,

by elegant new twin-screw steamer: \$450 including shore excursions, 17 days in Egypt and Holy Land, etc. Excursions to Europe 1899, leave April 1, 22; May 6, 20, 27; June 10, 24; July 1, 5. Special features. Membership limited. F. C. CLARK, 111 Broadway, New York, and 7 Broad Street, Boston.

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17th Year. Parties limited. Terms reasonable. Conducted by DR. & MRS. H. N. FINE, Glens Falls, N. Y.

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from everywhere for Whitman's Chocolates and Confections, evinces the high appreciation of candy connoisseurs for these most delicious dainties.

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represent the highest attainment of confectionery art. Original and exquisite creations, most temptingly prepared. Always fresh. Call for them at your dealers.

**Whitman's Instantaneous Chocolate**

is perfect in flavor and quality, delicious and healthful. Made instantly with boiling milk.

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Always Reliable and Recommended by Physicians as the most perfect substitute for mothers' milk; a sure preventive for cholera-infantum, and valuable for dyspeptics and convalescents. The Mass. Medical Journal says: "The future has yet to produce a better food than Ridge's." In cans 25 cts., 50 cts., \$1.00 and \$1.25. Send for free sample to

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The  
"Harris"  
Method of  
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This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in *The Congregationalist* and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, \$2.50; 35 copies, \$1.00.

For sale at the office of *The Congregationalist*, Boston.



## For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 16-22. The Eternal Morning and Modern Missions. Isa. 60: 1-12.

Stripping the subject of its fanciful dress and trying in connection with the passage cited to get at the nub of its meaning and its practical value for unimaginative, everyday folks, we are led to the thought that the missionary movement needs to be considered from the point of view of its own intrinsic glory and the responsiveness of the far-off peoples to its approach. George Adam Smith, whose commentary on Isaiah is rich and helpful in every part, says that this sixtieth chapter is the spiritual counterpart of a typical Eastern day. He dwells particularly upon the suddenness of the dawn in Oriental countries, where no twilight marks the division between darkness and the brightness of the daylight. To the illumined soul there comes a similar revelation of the scope and splendor of those plans of God and co-operating activities of men by virtue of which the distant nations acknowledge and pay tribute to the kingdom of heaven.

We need to lift our interest in missions and our efforts in their behalf to this high plane. We look at them too much as a matter of statistics. The tidings from the field seem often intolerably dull. We see only dim points of light here and there on the face of the globe. We ought to see rather the light of the knowledge of the glory of God in the face of Jesus Christ flooding Africa and China and India. An ideal, a dream, do you say? Yes, but an ideal capable of inspiring unflagging energy, a dream which is a prophecy and not a phantom.

The prophet sees a vast amount of treasure and precious things turning toward Jerusalem, and the inspired seer of Patmos centuries later declared that "they shall bring the glory and honor of the nation into it." This missionary business is not exclusively an out-go. The church gets as much as it gives. Traders are hastening into our new possessions to sell and buy and get gain. We, too, have something to give to the natives, but what we offer is without money and without price—schools and churches and a free and pure faith and in return we shall be enriched spiritually, for no nation or race converted to Christianity fails to contribute some valuable element to the faith and love and service of Christendom. All the money poured into Japan by mission boards is more than offset by the life and labors of such a man as Joseph Neesima.

Any morning may be to a live Christian an eternal morning. That is, he may any day catch a vision of the beauty and glory of the missionary work that is going forward all over the world. Such a vision once attained by the members of the Christian Church would forever bury the words "debt" and "retrenchment." To quote Dr. Smith again: "What a call this chapter is to let out the natural wonder and poetry of the heart, its feeling, music and exultation—all that is within us, as the Psalmist says, in the service of God. Why do we not do it? The answer is very simple. Because unlike this prophet we do not realize how present and full our salvation is, because, unlike him, we do not realize that our light has come and so we will not arise and shine."

## GAINS IN C. E. GIVING

The coming of the Yale Band to Boston, April 22-27, is of note. Its recent work elsewhere in arousing a new interest in young people toward missions

will be eagerly followed. Contemporaneous is the employment of Luther D. Wishard by the A. B. C. F. M. for similar ends. But the effort is not a new one and the increase of gifts under like appeals is encouraging. Since the Presbyterian churches began to ask their Y. F. S. C. E. to adopt and support individual missionaries, the giving has steadily advanced. In 1891 they gave \$5,264; in 1892, \$14,227; in 1895, \$33,160; in 1897, \$42,650.

## APRIL RETURNS

Easter sunrise services have been reported. Pennacook, N. H., has adopted a Nebraska home missionary.

Massachusetts has several county unions preparing to hold rousing rallies upon April 19.

The Junior Society of Brighton (Mass.) gave \$250 to benevolent objects last year. For five years the total is \$732.

A house to house visitation for the purpose of increasing attendance and membership in the Sunday school is suggestive.

General Secretary Baer is taking a tour of 3,000 miles through eighteen States. He will deliver twenty-six addresses, principally in the South.

Societies asking addresses from missionaries temporarily in this country receive much benefit. Such Christian soldiers are always glad to speak to youth. For names apply to the foreign boards.

## Education

— Pres. John Finley of Knox College, Illinois, has resigned to accept a position on the editorial staff of *McClure's Magazine*.

— Andreas Syrgros, a Greek, who recently died in Athens, left \$6,000,000 for philanthropic and educational purposes. He once sold fruit in the city of Boston.

— Principal Bancroft of Phillips Academy returned to Andover on Saturday last, his health much benefited by his six months of travel in the Orient.

— Rev. Theodore Clifton of the Congregational Education Society addressed a large mass meeting of the citizens of Montevideo, Minn., recently, and pointed them to their own Windom Institute as a most suitable place to fit their own young people for college. The result was a contribution of nearly \$600.

— The Amherst summer school is planning for a successful season under the continued presidency of Dr. Sauveur. Among the heads of departments will be Prof. Arnold Werner-Spanhoofd, Prof. T. E. Comba and Dr. William J. Rolfe. The library department, under the Amherst College librarian, W. I. Fletcher, has become a popular feature.

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## The Business Outlook

Prolonged unfavorable weather over a wide-spread area of the country has contributed to affect general business adversely. The result has been a diminution both in the demand for and the distribution of merchandise from the principal centers. If, however, there has been a slackening in the demand, there has been no falling off in prices. The latter remain firm on nearly all goods, not only that, but advances in some instances have been recorded. The textile markets in the East are naturally quieter at this season, but the trade notes with satisfaction the readiness of buyers to place orders for fall delivery. As to the general industrial situation, it is extremely favorable. Increases in wages are of almost daily occurrence, especially in the iron and steel and allied trades.

The boom in iron and steel still continues, a marked feature of the situation being the comparative smallness of the stocks on hand. In the West steel rails have scored a further advance. Copper, after a brief breathing spell, again shows a disposition to advance, and twenty cent copper is being freely predicated by the producers. Wool quotations in Boston have been easier, while more confidence is expressed in the outlook for woolen goods. Lumber markets remain as strong as previously noted, although the harsh weather has checked the retail demand to some extent. Leather and hide values continue very strong, and this strength is reflected in the boot and shoe trade. The wheat market is on the whole higher, but the Chicago quotations from day to day are very irregular, to be accounted for by the news of the winter wheat crop, which has been rather unfavorable.

In Wall Street the boom has broken forth afresh, especially in the so-called specialties, as Manhattan, Federal Steel, Brooklyn Rapid Transit, People's Gas, etc. In the writer's opinion the standard railroad stocks will be the next to advance sharply all along the line. More activity and much higher prices are looked for in the copper stocks in this market during the next month. Just before the Standard Oil copper trust is announced some record-breaking prices are likely to be recorded on the Boston Stock Exchange.

## Books of the Week

- Houghton, Mifflin & Co. Boston.*  
**LIFE AND PUBLIC SERVICES OF EDWIN M. STANTON.** By George C. Gorham. 2 vols. pp. 457, 502. \$6.00.  
**THE CONJURE WOMAN.** By C. W. Chesnutt. pp. 229. \$1.25.  
*Pilgrim Press. Boston.*  
**MODERN INTERPRETATIONS OF THE GOSPEL LIFE.** By Rev. A. A. Berle, D.D. pp. 328. \$2.00.  
*Botolph Book Co. Boston.*  
**THE IMMORTALS.** By Martha P. Lowe. pp. 38. 75 cents.  
*Dodd, Mead & Co. New York.*  
**THE COMMANDMENTS OF JESUS.** By R. F. Horton, D.D. pp. 375. \$1.50.  
**LIFE OF R. W. DALE.** By A. W. W. Dale. pp. 771. \$4.00.  
**THE SONG OF THE RAPPAHANNOCK.** By Ira S. Dodd. pp. 254. \$1.00.  
**I, THOU AND THE OTHER ONE.** By Amelia E. Barr. pp. 354. \$1.25.  
**THE RESTORED INNOCENCE.** By R. J. Campbell. pp. 131. 50 cents.  
**LYRICS OF THE HEARTH SIDE.** By Paul Laurence Dunbar. pp. 227. \$1.25.  
*D. Appleton & Co. New York.*  
**GENERAL SHERMAN.** By Gen. M. F. Force. pp. 353. \$1.50.  
**FAIRY LAND OF SCIENCK.** By Arabella B. Buckley. pp. 252. \$1.00.  
**LETTERS TO A MOTHER.** By Susan E. Blow. pp. 311. \$1.50.  
**THE STORY OF GEOGRAPHICAL DISCOVERY.** By Joseph Jacobs. pp. 200. 40 cents.  
*Charles Scribner's Sons. New York.*  
**HOW TO KNOW THE FERNS.** By Frances T. Parsons. pp. 215. \$1.50.  
**THE EPISTLE TO THE ROMANS.** By Charles Gore, D.D. Vol. I. pp. 326. \$1.50.  
**SWEETHEARTS AND WIVES.** By Anna A. Rogers. 75 cents.  
*G. P. Putnam's Sons. New York.*  
**THE STORY OF THE PEOPLE OF NEW ENGLAND IN THE NINETEENTH CENTURY.** By Justin McCarthy. pp. 280. \$1.50.  
**METHODS AND PROBLEMS OF SPIRITUAL HEALING.** By Horatio W. Dresser. pp. 101. \$1.00.  
**LOVE PINE.** By R. B. Townshend. pp. 400. \$1.25.  
*T. Y. Crowell & Co. New York.*  
**MUNICIPAL MONOPOLIES.** A collection of papers by American economists and specialists. Edited by E. W. Bemis, Ph.D. pp. 691. \$2.00.

**HOW COUNT TOLSTOY LIVES AND WORKS.** By P. A. Sergeyenko. pp. 100. \$1.25.

**AMERICAN ART ANNUAL, 1898.** Edited by Florence N. Levy. pp. 540. \$3.00.

**Fleming H. Revell Co. New York.**  
**THE REDEMPTION OF AFRICA.** By Frederic Perry Noble. 2 vols. pp. 856. \$4.00.

**C. W. Moulton. Buffalo.**  
**HAZEL BLOOM.** By Julia C. Aldrich (Petresia Peters). pp. 213. \$1.00.

**J. B. Lippincott Co. Philadelphia.**  
**THE DAUGHTERS OF BABYLON.** By Wilson Barrett and Robert Hichens. pp. 324. \$1.50.

**MR., MISS, AND MRS.** By Charles Bloomingdale, Jr. ("Karl"). pp. 272. \$1.25.

**THE TAMING OF THE JUNGLE.** By Dr. C. W. Doyle. pp. 200. \$1.00.

**Lutheran Book Concern. Columbus, O.**  
**EUCHARIST.** By Ernst Gerfen. pp. 252. \$1.00.

**E. C. Gnahn. Burlington, Io.**  
**PSALMS FOR WORSHIP AND INSTRUCTION.** Arranged by William Salter. pp. 179.

**Department of the Interior. Washington.**  
**REPORT ON INTRODUCTION OF DOMESTIC REINDEER INTO ALASKA.** With maps and illustrations. By Sheldon Jackson, LL.D. pp. 149.

**H. R. Allenson. London.**  
**THE GOSPEL PROBLEMS AND THEIR SOLUTION.** By Joseph Palmer. pp. 395.

**Werner Co. Akron, O.**  
**WAR-TIME ECHOES.** Selected and arranged by J. H. Brownlee. pp. 209. \$1.00.

### PAPER COVERS

**Int. Com. Y. M. C. A. New York.**  
**THE GOSPEL TRAIN, A TICKET AGENT'S STORY.** LITTLE PHIL TOM, PEACEFUL HARRY. All by G. A. Warbuton.

**American Bar Association. New York.**  
**THE READJUSTMENT OF THE COLLEGIATE TO THE PROFESSIONAL COURSE.** By Simeon E. Baldwin, LL.D. pp. 28.

**Public Ownership Review. Los Angeles.**  
**ANTI-IMPERIALISM.** By Morrison I. Swift. pp. 64. 10 cents.

**F. Tennyson Neely. New York.**  
**FETTERED.** By Frances C. Sparhawk. pp. 277.

**Carpenter & Morehouse. Amherst.**  
**MASS. AGRICULTURAL COLLEGE BULLETIN, No. 58.** Manual Requirements of Crops. pp. 16.

**Interstate Commerce Commission. Washington.**  
**PRELIMINARY REPORT ON THE INCOME ACCOUNT OF RAILWAYS IN THE UNITED STATES FOR THE YEAR ENDING JUNE 30, 1898.**

### MAGAZINES

April. COSMOPOLITAN.—RECORD OF CHRISTIAN WORK.—AMERICAN JOURNAL OF SOCIOLOGY.—FORTNIGHTLY REVIEW.—SELF-CULTURE.—ATLANTIC.—MISSIONARY REVIEW.—KINDERGARTEN REVIEW.—LIPPINCOTT'S.—ST. NICHOLAS.—HARPER'S.—AMERICAN ASSEMBLY HERALD.—SCRIBNER'S.—INTERNATIONAL JOURNAL OF ETHICS.—FALL MALL.—FRANK LESLIE'S.—LITTLE FOLKS.—QUIVER.—MAGAZINE OF ART.—CASSELL'S.—CATHOLIC WORLD.—PHRENOLOGICAL.

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HAS IT COME TO THIS?

"They's to be some kind of musical doin's at our church next Wednesday night. I've forgot what they call it."

"Mebby it's a recital."

"No. Recitals is for pianos. Our church has got an organ. I guess it's an orgy they're goin' to have."

HE KNEW BY EXPERIENCE

"You should try and be a little more gentle, Reginald," said the mother of an obstreperous six-year-old. "The Bible tells us that the meek shall inherit the earth, you know."

"And what good would the earth do me, even if I did inherit it?" snorted that injured spirit, wrathfully. "You'd either make me put it in the bank, or send it to the heathen, or divvy it with sister Sue, or lay it away and only use it Sundays; I wouldn't get no good out of the darned old thing, anyway."

RAH! RAH!! RAH!!!

A man has invented a chair that can be adjusted to six hundred positions. It is designed for the use of students in chapel.

A DELICATE QUESTION

"Ah, I see you are busy. Writing for publication?" "I don't know yet."

USE THE STERILIZED ONLY

Uncle Jack returns from a long walk, and, being somewhat thirsty, drinks from a tumbler he finds on the table. Enter his niece, Alice, who instantly sets up a wail of despair. Uncle Jack: "What's the matter, Allie?" Allie (weeping): "You've dinked up my aquarium and swallowed my fwee pollywogs."

WHAT'S IN A NAME

Little Mabel went with her mother to visit Mrs. Adams. She sat very still for a long time. Then, going to the lady and pulling her gown, she said: "Are you the first woman God ever made?"

STARS DIFFERING IN GLORY

There was a disagreement, and the mother undertook to straighten things out. "Why can't you play nicely?" she asked. "'Cause he wants to boss things," answered the younger. "He wants me to play I'm President of the United States." "Well, why don't you?" "'Cause it's my turn to be Dewey."

AN IMMUNE

"Johnny, are your people going to take you with them on that trip across the ocean?" "Yes'm." "Aren't you afraid?" "No'm. Ain't afraid of nothin'. I've been vaccinated and baptized."

PAUSED FOR REFLECTION

"Did you fall?" asked the officious one of the man who had slipped on the loe.

"Fall!" roared the man, witheringly, "no, I merely sat down to think over this expansion question."

APPLE, CHERRY AND PLUM

"I tell you, sir, there's no disputing the fact that history repeats itself, especially in the matter of fruit trees."

"Fruit trees?"

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"Who are the men?"

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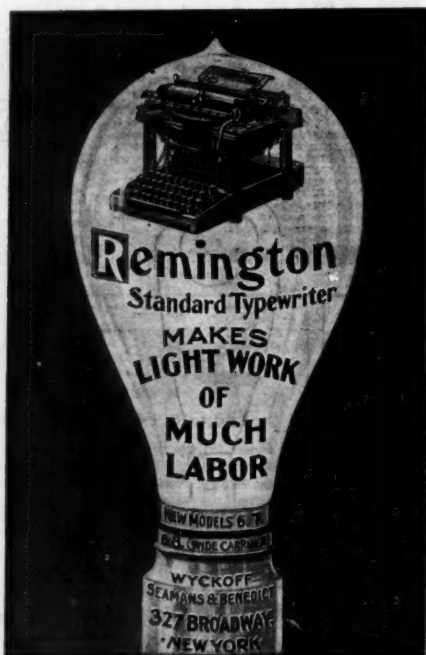
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